AKWESASNE NOTES

Volume 18, Number 3

Late Spring 1986

WHERE THE PARTRIDGE DRUMS

AKWESASNE NOTES
Mohawk Nation
P.O. Box 196
Rooseveltown, NY 13683-0196

18964

Akwesasne residents protest against speakeasies, May 10, 1986.

Credit: Akwesasne Notes

Akwesasne, Peru, Honduras, Lummi, Big Mountain, Mexico, Lubicon Lake, and Misurasata Communique

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Notes needs art work! Especially small graphic fillers.

Special thanks to artist Toni Truesdale for her prints which appear in this issue.

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— CURRENT NOTES PEOPLE —

Deb, Mark, Marianne, Helen, Alex, Mary, Cindy, Doug, Salli, Brenda, Bernie, Julius, Judy, Paul & Leanne.

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The following donations would be greatly appreciated: AA batteries, new van, safelights (3), lights for reproduction work, flash units (3), strapping tape, 5¼" computer disks, garbage bags, school & office supplies, paste-up supplies: x-acto knives & blades, border tapes, wax for hand-held waxer, paste-up sheets (all sizes), black construction paper, 33 mm camera in good working condition, scotch tape, typewriters, scissors, answering machine w/tapes, tape recorder, yarn, desk tape dispensers, new cord for phone (beige) and desk phone rotary dial.

How It Is With Us

As this edition of NOTES goes to press our community is faced with a major decision regarding its future. As our readers know, Akwesasne has three types of Native government. One is of course the Mohawk Nation Council of Chiefs, the other two are 'elected' systems whose roots are in Washington and Ottawa rather than indigenous to the Mohawk. The St. Regis Mohawk Tribal Council did have elections June 7, at which time a woman of strong Mohawk background and a deep committment to the Nation was elected. We have high hopes for Ms. Brenda Lafrance and her sub-chief, Gilbert Terrance, Jr., Ms. Lafrance is the second woman elected in the past year to the three chief Tribal Council.

The next hurdle are the elections for the Mohawk Council of Akwesasne, on the so-called "Canadian" side of our territory. Twelve positions are open for that council with a first ever community wide vote for chief. The choices for chief are clear; one side is a reactionary character who is conducting his campaign on slander, innuendo, viscious gossip and outright lies. The other is a man with a committment to Mohawk separation from the oppresive dictates of Ottawa. We are of course hoping for the best and working to secure unity for our diverse people.

It has always been a priority of NOTES to communicate directly with the many people who write or call us for information, to express their opinions or to just say hello. We of course deeply appreciate the contacts and will continue to do our best to respond to our readers.

We also are encouraged by the financial and material support we receive from around the world. We push ahead with our committments to printing those stories that reveal the desperate state of most indigenous societies across the planet. We would like to express our gratitude to all who have supported the cause of NOTES throughout the years. In particular we direct our thanks to Jimmy Little Turtle, down there in Harrisburg, Pennsylvania. NOTES has had no greater friend than this travelling Shawnee man with the reputation for carrying the warm southern winds whenever he visits Akwesasne. We are sure his mother, the late Viola Whitewater, would be greatly honored by the labors of her son. Niawenkowa Jimmy.

-Doug George - Kanentiio, Editor.

To The People of Haudenosaunee and all interested Parties

This statement is to clarify the position of the Haudenosaunee as it relates to the land claims currently under litigation.
The Oneida Claims;

The Grand Council of Chiefs and their respective Nations bring the action on behalf of the Oneida Nation and their people in their respective communities; Oneida Nation territory, Oneida on the Thames, Marble Hill, Oneida at Onondaga, Traditional Oneidas in Wisconsin.

The other Five Nations stand in support of these people in their efforts to recover lands and damages for their people and have no intention in sharing any part of the settlement for damages in lands taken or in lands recovered.

It is the position of the other Five Nations to support all efforts of the Oneida Nation to recover lands and damages as settlements for their Nation and their future generations.
The Cayuga Claims;

The Grand Council of Chiefs and their respective Nations bring the action on behalf of the Cayuga Nation and their people in their communities.

The other Five Nations stand in support of the people in their efforts to recover lands and damages for their people and have no intention in sharing in any part of the settlement for damages and lands taken or in lands recovered.

It is the position of the other Five Nations to support all effort of the Cayuga Nation to recover lands and damages settlements for their nation and their future generations.

Todadaho — Leon Shenandoah
Secretary of the Haudenosaunee
Gonwaianni — Audry Shenandoah

June, 1986, Akwesasne Notes Staff
(left to right): Loran Thompson, Bernie Rourke, Marianne Bero, Gilbert Terrance Jr., Mark Narsisian, Steve Benedict, Doug George - Kanentiio, Helen Lazore, Leanne King, Tina Sunday. Missing: Debbie Cook, Becky Francis, Jeanie Swamp.

Akwesasne Rebels Against Alcohol Abuse

The recent activities of the Akwesasne community to combat the widespread alcohol and drug abuse problem here resulted in international attention being focused upon our community.

Alcohol has long been a major sociological problem amongst native people and Akwesasne is not immune from its effects. For many generations the Mohawk people have have tried to find ways to combat substance abuse. The introduction of the Handsome Lake Code, a set of moral rules stemming from the visions of the Seneca prophet in 1799, did provide the traditional people of Akwesasne with sufficient spiritual discipline to at least control the rate of alcohol consumption amongst the Code adherents.

The Catholic Church was also an influential factor in the efforts to curb the more dramatic excesses but in recent years the church experienced a decline in its once formidable status here. The recent introduction of substances such as marijuana, LSD, PCP, and especially cocaine compounded an already complex moral problem. The rapid technological and sociological changes of Western society had an equally powerful effect on the Mohawks. The established patterns of behaviour did not seem to fit into the contemporary world, especially so when the community began to place a great deal of emphasis on securing formal education which resulted in a break between the generations of Mohawks.

The conflicting values taught in the non-Indian schools, absorbed through the media and imitated within peer groups with a strong emphasis on conformity accentuated the already high levels of stress upon a community already burdened with economic, political and physical inequities.

In recent years the various administrative agencies at Akwesasne have made attempts to correct a growing rate of intoxication and drug abuse amongst all age groups here. A recent study undertaken by the St. Regis Drug and Alcohol Division, a Canadian funded program, called substance abuse a "crisis" since the abuse had adversely affected all segments of the native society here.

The crisis did not abate with the publication of the study but more attention was given to anti-alcohol and drug abuse programs within the health agencies here. A alcohol treatment center, the Partridge House, expanded it activities to include an eight week rehabilitation program that quickly became a referral service for all native communities east of the Mississippi. Out-patient counselling, Alcoholics Anonymous, Al-Anon and family therapy sessions were offered by the different social services but the consumption of alcohol and the abuse of drugs continued almost unabated.

The presence of speakeasies upon Mohawk territory compounded the crisis. Prior to 1980 there were perhaps one or two illegal bars at Akwesasne. The efforts of the traditional people to remove the Akwesasne Police and lessen the authority of New York State on the territory opened the doors for some Mohawks to take advantage of what they saw as a unique opportunity to make money without restrictions of any kind. Within a year or two of the disbanding of the native police, eight speakeasies were offering alcohol for sale to virtually anyone who could pay. The speakeasies also became centers of drug dealings, violence and immorality that shocked visitors and residents alike.

A number of deaths were attributed to the speakeasies late last year. These deaths, the result of automobile accidents, stemmed from alcohol abuse and were said to have occurred directly after the victim left a speakeasy. The three native governments here passed a number of resolutions to close the bars but the hesitancy of the St. Regis Mohawk Tribal Council to act without clearly set lines of authority resulted in an administrative impasse that lasted for five months.

The deaths of three young men in late April followed by the killing of five more two weeks later stimulated the women of Akwesasne to call for public meetings at which time they decided to force the three councils to take action. A roadside vigil was held in front of two of the speakeasies on Friday, May 9th. In the weeks preceding the protest the Mohawk Council of Akwesasne had closed the bars within its jurisdiction. Two remained open in spite of numerous appeals for the owners to close in the face of massive public pressure. The owners, Josie White and Vera White, refused.

The next day, May 10, the women insisted the councils meet again, this time with the New York State Police to close the bars down. A group of women, called the Mothers Against Speakeasies, appealed to the council leaders to march with them back to their vigil in front of Josie's bar. The Mohawk Nation Council participated as did two of the trustees-chiefs of the Tribal Council. At a later meeting with the State Police a final peaceful method of closing the speakeasies was being discussed when it was learned another Mohawk had died in a motorcycle accident after said to have been at Josie's. What happened next is contained in the following reprints from our local edition, INDIAN TIME.

Honor

Mike Boots - Karatohen
October 1922—June 14, 1986
Wolf Clan

Karatohen saw history unfold during his three quarters of a century with us. He was a man of principles from which no one could sway him, yet gifted with a unique sense of humour. He was a man of wisdom, tapered with sensitivity. He took life with a touch of wit. He was a traditional Mohawk who accepted his faith with love, dedication and respect. He was sensitive to all religions and could be heard singing the hymns of the Catholic Church in his beautiful Mohawk.

Karatohen was a family man. His wife and children were the most important things to him. He showed his children how to care for one another and to share his compassion for all people. He was a farmer known for his unique way with plants, as he grew everything from grapes to strawberries. He worked hard and expected the same from his family. At harvest he shared the fruits of that labour with anyone who came to his door. It can not be said that anyone ever went away hungry from his home. Sharing, not money, was important to him.

Karatohen was a traveller. With the White Roots of Peace he toured the U.S., Canada, Mexico, Guatemala. He was comfortable before assemblies and spoke of his Mohawk ways before prison audiences, in colleges, on reservations, in urban centers. He would collect and exchange seeds along the way; one could see his Hopi blue corn swaying in the wind next to the Mohawk beans and squash.

Karatohen loved the earth that receives him now. He shared its bounty with visitors from all over the world. Guests from America, Africa, Europe found a touch of home with him, whether it be for a day, week or month. He was a man with a heart.

Karatohen leaves a rich legacy of wisdom, kindness, compassion and love. He will leave those gifts with all who knew him. His family, relatives, friends, community, nation and the staff at Notes wish him well on his journey back to the Creator.

Kevin W. Cree
January 28, 1961 — April 18, 1986

Kevin W. Cree, son of Francis and Catherine Cree, brother of Michael, Leslie, Jason, Carla, Hilda, Marie, and Hattie, died April 18th as a result of injuries sustained in an automobile accident, one mile east of Tekahswenhkarorens.

Kevin, or Cat as he was affectionately known by his many friends, was a welcome sight at Akwesasne pedalling from here to there on his ten speed. He was a tall, dark good looking young man who had worked for sometime at the Community Building, St. Regis Mohawk Tribal Council.

His funeral was held on April 22, with upwards of 1,000 of his friends there to wish him well in his journey back to the Creator. The service at the St. Regis-Kanatakon Catholic Church was conducted by the pastor Thomas Egan with burial at the cemetary on St. Regis-Kanatakontsiniiotahinon Road.

Kevin was a good friend of all the people. He worked unselfishly for Akwesasne Notes, the White Roots of Peace and the Akwesasne Museum. Kevin made people feel good. He will be sorely missed.

Dana Arquette
June 11, 1962 — April 18, 1986

Dana Arquette, 23, died with his brother and Kevin Cree in an automobile accident that shocked the community.

Dana is survived by his parents, Henry and Beatrice Arquette, grandmother Mary Arquette, grandfather Francis Thompson, brothers Steven, Harris, Alan, Vaughn, Kenneth, sisters Francine, and Stephanie. He was predeceased by brothers Gary and Keith.

Dana was an ironworker, a young man proud in his ability to carry on the high steel heritage of his people. He was a former student at Salmon River but the call of the steel took him to New York City. Dana was a union man, member of Ironworkers Local 440.

Curtis Arquette
July 3, 1959 — April 18, 1986

Athlete, ironworker, basketmaker, teacher. His passing caused our community to ask serious questions about what it means to lose someone of his caliber so suddenly, so completely.

With Kevin and Dana, he was guided along the spiritual trail through the graces of the Church. It will be a long time before his family and friends recover from the loss of Curtis and Dana.

The staff of Indian Time-Akwesasne Notes extends its condolences to the Cree and Arquette families. The community is with you in this time of sorrow.

Citizen's Watch Group Formed

At a public meeting May 15th at the Akwesasne Community Center in Kanatakon residents voiced concern over threats made against individuals and homes by unidentified persons.

The session at the Center, co-ordinated by St. Regis Drug and Alcohol Division Director Lois Terrance, was called to inform people about the activities of various committees formed to address the many problems associated with substance abuse.

Ateroniatakon Boots, a resident of Kawehnohkowenenne, said a group of men were watching residences under threat but at that time lacked organization, financial resources or a central office. A tenative offer was made to use the old Akwesasne Notes offices, referred to as the "Nation House", in Tekahswenhkarorens as a meeting place for a community watch program.

On May 16th a large group of men and women met at the Nation House to form the Akwesasne Citizen's Watch. A quick survey of existing resources within the building was made, with the Mohawk Nation chiefs agreeing to permit the Watch to use the facility for their headquarters.

Individuals were appointed from the group of 40 people to serve as contacts and organizers for each district of Akwesasne. Plans were made to secure citizen's band car radios in order to secure effective communications. A base station was set up at the Nation House, with dispatchers selected to co-ordinate the patrols for the Watch vehicles.

The Citizens Watch decided to seek the support of local law enforcement agencies, with the intent of acting as a deterrent to criminal activities and to help prevent alcohol and drug related accidents. The first night of the Watch passed quietly.

The evening of May 17th had the Watch being visited by representatives of the Nation Council. Bear Clan rotiiane Sakokwanonkwas said he thought the Watch was providng a valuable service to the community and he felt more secure in his home knowing the Watch was around.

The Watch extended an invitation to the various Haudenosaunee Mens Societies to visit Akwesasne on May 24th to exchange information and ideas about the functions of communal peacekeeping organizations. The meeting is tenatively scheduled to be held at the Akwesasne Longhouse, May 24th at 12:00 noon. Visitors from Kahnawake were in attendance at the May 17th meeting.

The Watch continued its patrolling May 18th, with plans to have a full time dispatcher at the Nation House. Telephone service is planned to begin this week.

Mohawk Circle Of Unity Celebrate The Family Day

The scheduled events for the alcohol and drug awareness day held over the weekend were a huge success. The words on the bright red and yellow banner certanly describe the general feeling of those who attended the events..."Mohawk Circle of Unity-Celebrate the Family.

The day started off with a parade that some of our people asy was the largest ever seen here at Akwesasne. It stretched all the way from the American Legion to the Community Building. Sirens, music, drumming, cheering and laughter were heard at the playground at least an hour before the first float entered the schoolgrounds.

The tears this time were of joy and pride in our community at the number of people who attended the days events. Estimates of of participants n the clebration range has high as 700 to 800 people.

The opening prayers and addresses honored our veterans and our deceased loved ones. Ateronhiatakon Francis Boots our master of ceremonies announced the days events and welcomed everyone to become involved in the festivities and learn what our community can do together.

The keynote address was made by Councillor Charlene Belleau f the Alkakai Lake Band of Indians in British Colombia. In her address she spoke of the experience her people have had in their quest to achieve sobriety after many years of alcoholism. She offered her help and understanding of the problems our community is facing with our high rates of alcoholism, alcohol and drug abuse, and other related problems.

Those people who had the chance to view the film "The Honor of All" which was shown by Charlene were touched by the experiences shared by our two communities. As well her discussion left us with the hope that our community could indeed become a healthier and more safe environment for our children. (Note: For those who missed her lecture, Charlene will be returning in August for the Alcoholism Conference. Her films are available at the offices of the St. Regis Drug and Alcohol Division and the St. Regis Mohawk Health Services.)

Entertainment was provided by local talent including drumming, country and western music, rock and roll. A lacrosse game was played in the field next to the playground. There were also food and craft sales, computer games, information booths/displays, juice bar, pony rides, clown face painting, free balloons, and t-shirt sales.

Throughout the day there were activities that everyone in the family could enjoy. Contests included pie baking, lip sync, tug of war, water balloon toss, and a baby contest.

High quality entertainment was supplied by the talented Lyp-Sync performers. These young Akwesasnenorons demonstrated their dancing talents before an enthusiastic crowd. Special thanks to Blondie David and Richard 'Fogerty' David.

Toxics and the Threat to Mohawks

by Katsi Cook and Lin Nelson

Some people bear the burden of "civilization's" toxic garbage more than others. Workers in the frontlines of the manufacturing and transport industries; farmworkers daily doused with pesticides; low-income blacks in the rural South whose communities have been selected to be toxic repositories. And Native people whose land is considered fair game by private and public interests.

Indian Country — Toxic Targets

The Seventh Generation fund and the Anthropology Resource Center have been charting how hazardous industries, polluting energy projects, storage operators and the Departments of Energy and Defense all find Indian land attractive — because of the relatively sparse population, the communities' economic need, the availability of inexpensive labor, limited reservation resources to monitor environmental health, and jurisdiction complications which weaken an already weak environmental protection system. Twenty-five reservations (there are 276 altogether) recently studied by CERT (Council of Energy Resource Tribes) were sites on or near them.

A weapons grade Kerr-McGee plant threatens the Cherokees of Oklahoma. Uranium contamination in Navajo country has produced a birth defect rate six times the average. The Passamaquoddy people of Maine must defend themselves against a DOE nuclear waste plan and — across the border in Ontario — the Grassy Narrows Ojibwa community has been devastated by mercury poisoning. For people struggling with high unemployment, unwanted dependence on food stamps and welfare, shortened life expectancy, diabetes and other health problems, the onslaught of environmental hazards only intensifies the injustice that native people face.

Akwesasne — Where the Partride Used to Drum

Akwesasne, which in Mohawk means "where the partridge drums," rarely hears the sound of the partridge anymore. More and more, the people of Akwesasne are less likely to see a fox, catch a fish worth eating, or find a duck that is free from toxic contamination. A community of 7000 Mohawk people living by the St. Lawrence river at the U.S. — Canadian border, Akwesasne is undergoing a critical time. The community is downstream from some of the continent's most serious pollution -- the Great Lakes and the Niagara River- Buffalo-Love Canal area and the effluence of the industries and agriculture all along the river. It has felt the ramifications of the Seaway development: not only has fishing been undermined, but the uncovered seaway dredgings piled up on Akwesasne land are showing signs of leaching heavy metals into the soil and vegetation. Flouride emissions from the Reynolds Aluminum plant have afflicted the cattle with flourosis (skeletal and dental brittling and breakage), miscarrages and early death. The greatest cause for concern is General Motors' Central Foundry, and plant which sits immediately next to Akwesasne's Racquette Point (home of 30 families), a plant which in 1983 was issued the highest EPA fine for PCB contamination and was placed on the Superfund list. Thirty-plus years of toxic waste, stored with linings, caps, or monitors in landfills and lagoons, have migrated from GM to the Akwesasne groundwater supply and spilled over into the river. While GM has agreed to pay some part of the $507,000 fine, it continues to deny any wrongdoing.

Studies conducted by Ward Stone (Dept. of Environmental Conservation wildlife pathologist) are very sobering: he reports that the animals near the GM site are as "hot or hotter" than anything he's analyzed in the most contaminated areas of New York State.

In 1972, a nurse at Akwesasne's medical clinic reported to regional environmental officers that there was open dumping and burning at the GM site, within 450 feet of Mohawk homes. Her pleas for attention went unheeded; she learned that the district health dept. director's comment was "Indians did all the burning at the dumpsite." Eventually the slowness of health and environmental officials' response moved someone to call the EPA, resulting finally in the acknowledgement of illegal dumping. But the identification of a Superfund site is only the beginning, expecially in Indian country. Prolonged studies and debates are delaying action. Action is further delayed for native communities as officials excuse themselves with "we have to move cautiously. This is jurisdictionally complex."

Ironically, native people, probably the most overregulated people in the U.S. domain, are often told that their distinctive "autonomy" makes it harder for the designated environmental protectors to act. The Reagan administration has a paper policy of the EPA working more directly on a government-to-government basis with Indian communities; but the EPA has stated that it cannot provide direct assistance and directed Akwesasne to the Indian Health Service. The IHS, under Reagan's Dept. of Interior, told Akwesasne's environmental leaders that they should give pollution a "Longer view" and instead pay more attention to bacteria, plumbing and housing.

NYS's Dept. of Environmental Conservation (DEC) has intermittently said that this is within federal, not state, authority. There are some exceptions to this bureaucratic runaround: Ward Stone is a strong and respected supporter of the people's search for answers and there are stirrings of interest in the Health Dept. But after years tangling with a wide range of agencies, the community has been provided with no more protection than a dumpsite fence and a trickle of clean water to those most exposed.

It's disturbing to compare the Akwesasne predicament to the one making headlines in the Syracuse press. Again it's GM and PCB's. And, as with many of these situations a lonely whistleblower was ignored for years by Albany officials. But here the Syracuse saga takes a different turn. Within days of the story breaking, state and county officials have made at least a show of response: public health nurses doing a door-to-door survey, arrangements for safe water, soil and water sampling, high level meetings with GM, and discussions of cleanup are daily events.

Health of the Community

The cattle, the soil and vegetation, the fish and wildlife, the water and air -- all are showing signs of environmental degradation at Akwesasne.What does this all mean?

Mt. Sinai's Environmental Sciences Lab conducted a study of the effects of PCB's mirex, mercury and flouride. While researchers found no dramatic disease patterns, they joined others in advising people against eating the fish. Feeling that the Mt. Sinai effort was incomplete, people at Akwesasne are moving toward "barefoot epidemiology"--the development of ongoing, community accountable environmental monitoring. Two major concerns are the impact of toxics on reproductive and family health and on the foodchain. These concerns' come together in women questioning whether they should breastfeed their babies. Learning of the controversy about toxics and lacation and infant health, Mohawk women brought their questions to community midwives such as Katsi Cook, who initiated the Akwesasne Environmental/Mother's Milk Project.

The Mohawk people, as is true of all the Six Nations of the Haudenosaunee Confederacy, speak of their responsibility to protect the seven generations, to think and act with regard to their children's children's children. But the pollution and the accompanying economic, political and cultural disruptions are making it difficult for people to provide for the well-being of their descendants. Stripped of many resources (because of treaty violations, pollution, ect.)native people are then overspecialized solutions(from "state-of-the-art" landfills to infant formulas). It is very disturbing that just as native women are returning to breastfeeding (after years of being told it was wrong somehow), some of these women now have reason to ask whether nursing is safe. People feel doubly colonized--by threats to their natural resources and their health, and by technological "solutions" which threaten cultural ways. What is at stake is not only the quality of food, the availability of natural resources and people's health; what is endangered is a people's way of life and the right of self-determination.

"International mess" coming

Cuts Are "Catastrophic", Says Kakfwi

by Anne Sankey

Federal government funding cutbacks to Native programs will be nothing less than "catastrophic," for all Native people, said Dene Nation President Steve Kakfwi, in an interview this week.

He explained that even with government assistance for Native programming for the past fifteen years "we still have extreme poverty in most of the communities. We still have a high rate of illiteracy, an extreme epidemic of alcoholism and drug abuse and a high rate of internal violence in the communities with wife beating and child abuse.

"While they (the Progressive Conservative government) might reduce the deficit for a year or two we are all going to pay," warned the President.

"Mulroney and the PC government will have to answer...to the taxpayers in two or three years. They won't be saving dollars at all because taxpayers are going to have to fork over incredible amounts of dollars in welfare and UIC."

Calling the cutbacks "massive" Kakfwi characterized recent government action as "sneaky and round about", saying "the government is doing it quietly without making announcements to the public."

Here in the north, with the termination of the Norman Wells Impact funding (only half of a promised $21 million was actually delivered), "we have to drop the community development program."

Thirty fieldworkers will be layed off, Kakfwi said. And fifteen people in the Yellowknife office can expect to be layed off, he said.

Besides that, core funding for the office in Yellowknife was cut off the end of March, said Kakfwi.

"Whether or not it will be replaced or done away with is unclear at this time. The government itself has not made any annoucements. Civil servants at the Ottawa level are informing us of these developments."

And the Dene Nation Lands and Resources Program, which he called the "eye" of the leadership and Executive, because it monitors all development projects, is in "jeapardy" too, Kakfwi said.

The Dene Nation President said the upshot of recent government cut back policy could be an "international mess," because" the plight of aboriginal people is more and more being recognized by the international communityand Canada has asserted it would recognize the rights of Native people."

He said to fight the restraint measures the Dene Nation will lobby in Ottawa, doing "education" work with backbenchers and the opposition. And ultimately it will go to the public, said Kakfwi.

"I think it's essential to make the public understand that the relationship between Native people and Canada has only started to improve in the last five or ten years. It's the only time we've actually had a dialogue with the rest of Canada. The recent government made financial contributions toward making the dialogue possible by giving Native people some resources to organize and work at solutions to help improve their situation, their lives."

The current situation will "undo the tremendous amount of work and progress," said Kakfwi.

A People's Conference On The Fate Of Our Forest

The Problem

Forests worldwide are disappearing at a virtually unimaginable rate. Obvious causes are greed, shortsightedness, and apparent blindness to the critical role of forests in balancing global ecologies upon which humans and millions of other species depend for survival. Forests are cut for fuelwood by peasants, logged for woodchips, destroyed for slash and burn agriculture, or cleared to support ecologically unsustainable practices such as sugar cane farming for ethanol manufacture of cattle grasslands to feed the American hamburger habit in fast food restaurants.

Increasingly, deforestation has caused shifts in global weather patterns which, compounded by weakening from soil demineralization and air pollution, have resulted in recent forest fires consuming millions of acres of timber from the (formerly) wet tropics to cold Montana. Forests in central Europe and Scandinavia now are "spontaneously" dying as a result of lethal effects of air pollution, a process we can also observe in the United States over all the regions for which our conference is called.

The Solution

The Earth Regeneration and Reforestation Association (TERRA) has invited about 1,000 groups worldwide to hold people's conference in their own regions on the soltice weekend of June 20-22, 1986. Our conference will be held at the home of our cosponsor, The ALTER Project, Slippery Rock University, Slippery Rock, PA. While our conference is open to all people, we will specifically address the forest concerns of the Mid-Atlantic, Mid-West, and North-East sections of the USA and contiguous southeasterly sections of Canada.

By holding many regional conferences, we achieve broader participation, develop strategies appropriate to local conditions, and keep down the conference costs, especially transportation.

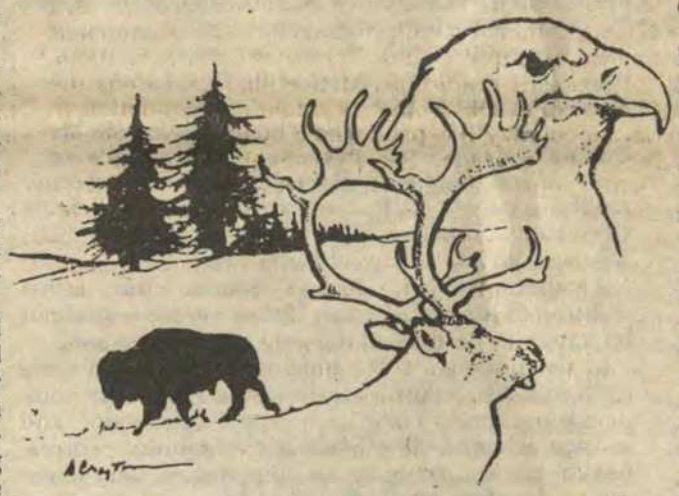
Joining our voices together on the same days, we will be better heard in our protest of destruction of the planet's green and our affirmation of Earth's innate beauty. Together we can achieve a spiritual power and a public relations force which can gain us the ears of our brothers and sisters. Joining hands in practical work on what is realistic in our respective regions, we can turn from planetary destruction to healing our Earth Mother.

Our Purposes

We have four purposes to calling this conference:

1. To draw public attention to the extent of forest death and decline and its consequences for people, especially within our regions.
2. To report to one another the state of the forests from the regions with which we are familiar and to place this information in the context of the global trend.
3. To devise workable strategies for haltng the decline of forests locally, as well as globally to the extent that our consumer habits support deforestation elsewhere. To further make plans to implement these strategies and to begin regeneration of the forests within our regions.
4. To come together for the celebration of the sacredness and joyousness of all life at the time of the summer soltice.

Contact: Dan Heinenway, P.O. Box 202, Orange, MASS. 01364, (617) 544-7810.



Iroquois Leader Profiled In New York Times Magazine

ITHACA, NY (IPN)—Among the major features in the June 15 edition of the New York Times Magazine is a lengthy profile of Onondaga Faithkeeper Oren Lyons and the Iroquois Nationals Lacrosse Team.

In "Lacrosse: All-American Game," writer Robert Lipsyte captures the dimensions of the game and its meaning to contemporary Iroquois people. The piece is largely built around the personality and style of the team's honorary chairman Lyons, whom Lipsyte calls "one of the leading courier/diplomats of the Native American world."

Lyons, who has been called to negotiate delicate Indian conflict situations a number of times, was an All-American lacrosse player in his youth. He played at Syracuse University, where he graduated in 1958. He worked as a commercial artist in New York City until his return to the Onondaga reservation in 1970.

In 1967, Lyons was asked to accept the title of "Faithkeeper" by the Clanmothers of the Turtle Clan. Since then, he has travelled widely, attending conferences and indigenous gatherings from Switzerland to Australia. Presently, he is an assistant professor at the University of Buffalo.

"You know, Indian kids aren't fishing so much anymore," Lyons says in the article. "They're doing drugs. No jobs. Crime's up. We've got to give them hope. A national lacrosse team can do that."

Experts Up In Arms Over Grizzly Bear Hunt

By Mark Lowey
(Herald staff writer)

Wildlife biologists are outraged over the provincial government's planned grizzly bear hunting season in Kananaskis Country.

They say the hunt is senseless and threatens the bears' survival in the popular recreation area on southwest Alberta.

The governments maintains a spring hunting season in 1987 will help keep the grizzlies wild and away from people.

But University of Calgary biologist and well-known bear expert Steve Herrero says the government wants the hunt because of "maulings which haven't happened."

There have been no deaths or injuries. But the government is concerned because there have been two to four incidents annually of hikers, campers and hunters being frightened by the bears.

Herrero said grizzly bears are already rare in Kananaskis Country and are under increasing pressure from recreational development.

If the hunt proceeds, "what we're talking about is going from rare to threatened," he said.

A loss of two to three mature female bears could cause a dramatic drop in the population, he said.

Bear biologist Brian Horejsi says the government knows nothing about how many grizzlies live in Kananaskis Country.

Horejsi, vice-president of the 2,500-member Alberta Wilderness Association, said the hunt should be stopped. "There's no justification for this."

There's no scientific proof that hunting will keep the bears any wilder than they are already, he said.

Horejsi charged that hunters and ranchers adjacent to the recreation area have pressured the government into the hunt.

"There's always a guy out there that wants to kill a bear. It doesn't matter to him if it's the last one," he said.

But Jack Morrison, regional enforcement officer in Calgary for the fish and wildlife division, denies that hunters or cattlemen are behind the hunt.

The hunt is necessary to protect visitors to Kananaskis Country, he said.

"If you save one individual from being mauled by a grizzly bear, you've accomplished something."

Morrison said visitors to the area kill a couple of grizzlies each year in self-defense.

"If you're shooting them and they're getting wasted, you may as well use the resource," he said.

The government has also increased the number of open-draw grizzly hunting permits in southern Alberta to 65 this spring from 50 last year.

Government biologists acknowledge that they don't know exactly how many bears live in Kananaskis Country.

But Morrison said past studies indicate the provincial population is sufficiently healthy to withstand hunting.

A limited number of hunting permits will be issued and it's likely no more than one or two bears will be killed, he said.

But Horejsi contends the government is just guessing. The government's bear studies ended in controversy and have never been made public, he said.

About 50 grizzlies are killed each year in Alberta now, he said, adding: "We're pushing the population to the limit."

Horejsi said the province should manage bears the same way national parks do — with an efficient reporting system and by closing areas of high bear activity.

Herrero, who helped plan trails in Kananaskis Country specifically to avoid bear country, said problem bears can be handled on an individual basis, avoiding the need for hunting.

Source: Calgary Herald, April 12, 1986.

The Forgotten Cree of Chibougamau

INDIANS STRUGGLE IN SLUM CONDITIONS AS RESULT OF BUREAUCRATIC CATCH—22

By G York
The Globe and Mail

CHIBOUGAMAU, Que.

Louise Shecapio-Blacksmith, 60, fell sick again for three days in February.

A nearby creek, her source of drinking water for many years, was severely polluted. She was getting her water from a hole chopped in the ice in an adjoining lake, but the hole was too close to the creek.

"I had diarrhea for three days," she said. "I couldn't work. The children were really affected. They had sore stomachs and diarrhea."

"It is an old story for Mrs. Shecapio-Blacksmith. Provinical tests found pollution in her water sources in 1981 and 1984. Bouts of illness have struck the Indians at her campsite for years.

In 1984, an ulcer was discovered in the mouth of her infant granddaughter. A doctor in Chibougamau who treated the child said the contaminated water was suspected as the cause.

Mrs. Shecapio-Blacksmith lives in a crude shack with five relatives, at a campsite about 60 kilometres west of Chibougamau. The shacks at the campsite are over-crowded, unsafe fire traps, many with plastic sheets for roofs and without running water or toilets.

In the eyes of the law, Mrs. Shecapio-Blacksmith is one of the beneficiaries of the $225-million James Bay compensation fund.

But the 350 Crees of Chibougamau are the forgotten Indians of the James Bay agreement.

While the Cree and Inuit communities dip into the compensation fund to pay for duplexes and hockey arenas, the Chibougamau Crees struggle for the basics of human existence.

Under the 1975 James Bay agreement signed by Ottawa and Quebec, the $225-million was provided for the 7,000 Crees and 5,200 Inuit in Northern Quebec in compensation for flooding caused by the hydro-electric project.

But the Chibougamau Indians are caught in a bureaucratic Catch-22. They are registered as beneficiaries of the James Bay agreement, but they cannot qualify for the benefits unless they join the nearest recognized Indian community — about 80 kilometres from their trapping territory.

Because they are regarded as squatters on provincial Crown land, they are ineligible for compensation money to pay for housing, water or sewage. Nor can they receive federal funds.

According to a study by an Ottawa consulting firm, the roofs of the fire-trap shacks could collapse at any time. The average family has 5.5 people, yet the average home has one room.

Ted Moses, Grand Chief of the Quebec Crees, says the Chibougamau Indians are "squatters on their own land."

For the past 35 years, they have shuffled from site to site to make room for mining operations in the region.

They were uprooted in 1951 because of blasting operations and because a mining company needed the sand on their island in Chibougamau Lake. They moved to a temporary site, then moved again in 1962.

HOUSES LACK BREATHING AIR, REPORT ON CAMP-SITES SAYS

At the new site, the Indians built houses and a community hall. But, in 1970, federal officials told them to move to the Indian reserve at Mistassini Lake. Their houses and the community hall were destroyed.

They found no jobs in the Mistassini area, so they finally scattered into six separate campsites within 60 kilometres of Chibougamau.

Meanwhile, the federal Government had decided to register the Chibougamau Indians as part of the Mistassini band. It was a convenient arrangement for Ottawa, reducing its administrative costs. But, today, federal officials admit that this arrangement was the product of "erroneous thinking."

When the James Bay agreement was negotiated in 1975, the Chibougamau Indians were disorganized and leaderless. They were placed on the list of legal beneficiaries of the compensation fund. But the negotiators, facing pressure from Quebec politicians who wanted to complete the $15-billion James Bay hydro-electric project, decided to postpone the question of providing a land base for the Chibougamau band.

Indian Affairs Minister David Crombie has promised to recognize the Chibougamau Indians as a separate band if they can obtain land from the Quebec Government. Quebec has agreed to provide land somewhere, but the selection of a site and other bureaucratic processes could take several years to complete.

Mr. Crombie and the Quebec officials agree that the Chibougamau band has suffered from an injustice.

"It's pathetic," said Gaston Moisan, the negotiator for Quebec. "They've been kicked around since the first prospector came in. When ever they settled in at a lake, some prospector came in and found copper or gold."

Rem Westland, director of the Quebec Claims Secretariat in the federal Indian Affairs Department, confirmed that the Chibougamau Indians are failing to benefit from the James Bay compensation fund or federal housing programs.

"In all reality, the community finds itself on the outside. Their eligibility is a hollow thing for them."

Mr. Westland acknowledges that the living conditions at the campsites are "very poor." When he visits the shacks, "the wind is whistling through," Mr. Westland said.

The campsites are 20 to 60 kilometres from Chibougamau. some of the Indian are getting their water by truck from Chibougamau, but most are dipping buckets into nearby rivers and lakes.

In 1981 and 1984, the province took samples from 17 sources of drinking water the Chibougamau Indians were using. Tests found unsafe levels of pollution in every water source.

Dr. Gary Pekeles, a community health specialist at Montreal Children's Hospital, is considering a full-scale investigation of the Chibougamau situation. "I have heard that there are serious problems there," he said.

There appears to be an unusually high number of children sent to hospital from the Chibougamau campsites, Dr. Pekeles said.

Jimmy Mianscum, a trapper whose campsite is 20 kilometres from Chibougamau, was taking water from sprngs and creeks until provincial tests found pollution in the adjoining lake in 1985. Now he gets his water from the town.

"If the people with vehicles are away to work or trap, there is no one in the camp to get water," Mr. Mianscum said in Cree.

"Sometimes it is difficult when I am in the bush. One time, when I was away, my wife had no water."

Mr. Mianscum's wife, Mary, has arthritis and other medical problems. Her doctor said she must drink tap water. "I don't want to leave her by herself," Mr. Mianscum said. "I'm scared of a fire."

Another trapper, Joseph Bosum, has seven children in his small house. "Other people would not be happy to be treated the way we are," he said.

In sharp contrast, the Indians in eight other Cree communities are profiting from the James Bay compensation fund. They have brand-new water and sewage systems, new housing, community centres, health clinics, schools, satellite dishes, and computers for their band officials.

One band has built its own hydro dam, and another has signed a contract to manufacture Yamaha motorboats. All of them have ambitious plans for economic development.

The houses in these communities are duplexes and bungalows. If it wasn't for the snowmobiles, they would resemble the suburbs of a large city.

Leaders of the Quebec Crees argue that they haven't ignored the Chibougamau Indians. Indeed, the Cree Regional Authority has provided money to help the Chibougamau Indians establish a band office and lobby for improvements.

After the James Bay agreement was approved the first priority of the Cree leaders and the federal Government was to draft legislation to provide self-government to the Cree communities, as promised by the agreement. But this process took eight years — much longer than anyone had expected.

The legislation was approved in 1984. In recent months, the Cree leaders and the bureaucrats have finally begun to turn their attention to the Chibougamau Indians.

Earlier this year. the Grand Council of the Quebec Crees commissioned the Ottawa firm of Roy/Lumby and Associates to conduct a survey of living conditions at the Chibougamau campsites.

About 180 Indians live at the campsites. Most of the remaining band members live in the towns of Chibougamau or Chapais.

Each of the six campsites has five or six crude shacks. Some of them are occupied by elderly Indians who live alone. Others are occupied by 10 or more people. One two-bedroom dwelling has 17 people.

According to the survey, 72 per cent of the Indians have less than 9.3 square metres of space per person.

The shacks are built with crude wood framing, aspenite, scrap plywood, tent material and plastic sheeting. Many have tarpaulin roofs. None have roof insulation.

Most of the dwellings have no electricity, and none have telephones. None of them has installed toilets, bath facilities, or running water. Most of the water containers are open, 20-pound lard containers.

For heating, most of the Indians made wood stoves by cutting 45-gallon drums in half.

The Roy/Lumby report says the houses are "too small, unsafe, contaminated, lack breathing air, and all are fire traps." The roofs could be easily damaged by a strong wind. Rain and snow can enter through holes in the roofs.

The housing material are extremely flammable, and the chimney are a fire hazard, the report says.

The wooden floors and foundation are rotting "and this area must be an ideal breeding ground for bacteria, fungus, worms, insects, bugs, mildew, etc.," the report says.

The report concludes: "The crowding factor and the generally poor and unhydienic living conditions could lead to a social disintegration of the Chibougamau Crees...."

Most frightening of all is the possibility of an outbreak of gastroenteritis. Six years ago, before the water and sewage systems were installed in the northern James Bay communities, the lack of sanitation sparked an epidemic of gastroenteritis that killed seven infants.

The health problems disappeared in the northern communities when running water was installed. But there still is none at the Chibougamau campsites.

"The conditions (in Chibougamau) are the same or worse than the conditions that caused the gastroenteritis epidemic in 1980," said Paul Wertman, an employee of the Cree Regional Authority who is working as the community planning advisor for the Chibougamau band.

"The Government seems to be waiting for a disaster to occur," said Robert Epstein, an Ottawa lobbyists for the Quebec Crees. "and it will occur."

Abel Bosum, chief of the Chibougamau band, said the delays are making it harder to find a site for the new community. "There are always new developments, and they take up land," he said.

"We're 50 years behind the other communities. We've missed out on a lot of things since the James Bay agreement was signed. It's frustrating. We see other people prosper on lands we had occupied, and absolutely nothing has come to our people."

But, after 35 years of nomadic existence, the Chibougamau Crees are still a community, Mr.Bosum said. "The only thing we can do is thank God that we're still alive and united."

Native American Science Education Association

Two Teachers Receive Earthwatch Research For Renewal Awards From The Native American Science Education Association

The Native American Science Education Association has awarded participation in the 1986 EARTHWATCH RESEARCH FOR RENEWAL Program to Jeanette Smith, elementary teacher at Zia Day School, San Ysidro, New Mexico, and Jeanne Douglas, of Paschal Sherman Indian Boarding School, in Omak, Washington.

The first of its kind award, intiated in 1986, is presented to those exemplary teachers of Native American elementary and secondary students who have provided outstanding science and mathematics instruction.

Endorsed by their schools, Smith and Douglas were selected of their individual contributions to science and math programs and their demonstrated effectiveness in upgrading student achievement and increased interest in these subjects.

The RESEARCH FOR RENEWAL Award is valued at $1800. Each winner is awarded a summer field research expedition to one of nearby 100 locations worldwide, sponsored by the non-profit EARTHWATCH of Watertown, Massachusetts. In addition, Smith and Douglas will receive all expense paid participation in NASEA's Second Regional Native American Science Education Conference, November 12-14, in Seattle, Washington, and the opportunity to take part in July teacher workshops sponsored by the National Aeronautics and Space Administration and the National Science Teachers Association. The NASA sessions will offer a wide range of activities surveying the U.S. space programs.

Jeanette Smith teaches fifth and sixth grades at Zia Day School in the Zia Indian Pueblo, San Ysidro, New Mexico. "I began science fairs at Zia Day School," says Smith. "We are entering national competition this year as the first Indian School... (and) have been singled out by President Reagan for our efforts in this area in his 1985 Message to the House."

Additional accomplishments cited by the school's Acting Principal, include establishment of the entire Zia science program, creation of the school's Roadrunner Science club, school membership in the American Indian Science and Engineering Society, and fundraising for students to attend a NASA summer camp. Boyd Toriba, a student,says of Smith, "When she teaches science she makes it seem like the most important thing in the world."

Jeanne Douglas is a 28 year teaching veteran with a decade of quality instruction as Teacher/Chapter I coordinator for the children in grades one through nine at Paschal Sherman Indian School, Omak, Washington. The school serves the Colville Confederated Tribes.

Humor and grandmotherly wisdom reinforce Douglas's charisma and "learn by doing" teaching style. Her love of and activities in archeology, anthropology, and geology" enrich the students' understanding of their own and other cultures past and present. Douglas says, "Book learning is necessary for background research and general knowledge, but hands-on doing involves an actual feeling for other people, an involvement than can be imparted to others which book information can never engender."

Two RESEARCH FOR RENEWAL Alternates were selected by NASEA. Alfred Pyatskowit (Menominee), is a Biology teacher at Menominee Indian Junior/Senior High School, Keshena, Wisconsin. Stephen Studebaker teaches sixth grade science, language arts, and reading to Navajo, Hopi, and other Indian children at Eagles' Next Mid School Tuba City, Arizona. As alternate award recipients, Pyatskowit and Studebaker receive teacher memberships in a field research team on an August '86 expedition in Big Bend National Park, Texas. The expedition will study the aerodynamic properties of soaring birds. Pyatskowit and Studebaker are also NASEA choices for the NASA July Teacher workshops.

EARTHWATCH is a non-profit organization that enables teachers and other members of the public to join scholarly field research teams throughout the world. Expeditions are lead by university based scientists and staffed by volunteers.

NASEA, also a non-profit, was founded in 1982 with the goal of raising Native American student achievement and instructional quality in science and mathematics.

NASEA Research For Renewal Awards are supported by corporate and foundation grants to the Association. NASEA and EARTHWATCH work closely to develop outreach among educators in Indian communities.

For further information, Contact: Native American Science Education Association, 1228 M Street NW, Washington, DC 20005, (202) 638-7066.

Native American Science Education Association Chairman Accepts Plaque To Honor NASEA Affiliation With National Science Teachers Association

Dr. William "Buck" Benham, Board Chairman of the Native American Science Education Association (NASEA), accepted a plaque in honor of the Association's affiliation as an Associated Group of the National Science Teachers Association. The presentation was made at NSTA's Annual Convention, March 29, 1986 at San Francisco's Moscone Center.

The first and only Native American group to be formally affiliated with NSTA, NASEA joins 37 science education organizations from 17 states and three foreign countries as NSTA Association Groups. NSTA is the world's largest association (46,700 members and subscribers) dedicated to the improvement of science instruction at all levels.

NASEA's presence within NSTA brings American Indian/Alaskan Native visibility to the nation's science and education communities. It will general involvement of other Indigenous organizations and educators across the country and will greatly expand both NASEA's and NSTA's communications networks.

NSTA promotes the ideal of professional excellence to its members through conventions, awards programs, journals and publications.

Dr. Benham, a Creek Indian from Oklahoma, is a Training and Education Staff Manager of Mountain Bell, Lakewood, Colorado. Benham's own wide network of associations and long standing professional record in Indian education, human development, and public and minority affairs, contribute substantially to NSTA's precedent setting initiative.

NASEA founded in 1982, is a non-profit association of Native Americans and others concerned with building Native American professional capabilities in science related fields.

For further information, contact the Native American Science Education Association, 1228 M Street, NW, Washington, DC. 20005, (202) 638-7066.

Supreme Court Rules Indians Cannot Hunt Eagles

WASHINGTON, DC (IPN)—The Supreme Court unanimously ruled June 11 that Indians have no right to hunt and kill the bald eagle.

The opinion, written by Justice Thurgood Marshall, reversed the 8th U.S. Circuit court of Appeals, which decided last year that Dwight Dion Sr., a Yankton Sioux could not be charged with shooting four bald eagles.

The Endangered Species and Bald Eagle Protection Acts were at issue. The acts make it a crime to hunt the bald or golden eagle unless it is for strict religious purposes, requiring a permit from the Interior Department.

"Congress expressly chose to set in place a regime in which the Secretary of Interior had control over Indian hunting, rather than one in which Indian on-reservation hunting was unrestricted," wrote Marshall.

"This is the first time the court has upheld a federal wildlife preservation law over Indian treaty rights," said Michael Bean, an attorney for the Environmental Defense Fund in Washington.

Bean said the ruling "will definitely help the bald eagle because it will bring under effective control one of the several sources of unnatural mortality."

"We think that, though there is necessarily a serious dilemma presented by the need of American Indians to continue traditions that depend upon species by extinction, the best way to solve that dilemma is to preserve the opportunity for an endangered species to recover so it is no longer endangered," said Bean.

Oklahoma Indian Voter Registration Project Organized

By Kathryn Bell

OK Indians VOTE is the campaign slogan of the Untied Indian Nations in Oklahoma (UINO) voter registration committee which has been actively organizing and promoting political education awareness to Oklahoma Indians since last July when the organization was formed.

Helen Chalakee, communication manager for the Creek Nation is chairing the voter registration committee of delegates from various UINO member tribes. She maintains, "There is enormous and, as yet, untapped potential for political growth in Oklahoma Indian Country.

"Legislators play a crucial role in the process of creating the environment under which Indian people are subject. Indian people are subject. Indian people need to be able to make decisions involving priorities in this process...and it can happen by expanding Indian voter registration and participation," Chalakee said.

The UINO voter registration committee has undertaken the task of organizing sub-committees within each member tribe with the following position statement:

> **The purpose of the United Indian Nations in Oklahoma Voter Registration Committee is to assist Oklahoma Indian Tribes in organizing themselves for more effective political action through voter education and registration; and to further these actions through the actuality of casting votes in unity to strengthen our political framework for electing Indians and those who will work toward fair practice on Indian issues in legislation into positions which will politically protect the future of Indian identity and sovereignty.**

The United Indian Nations in Oklahoma is comprised of twenty-five Indian tribes. There are thirty-nine federally recognized tribes in the state, totalling (according to the U.S. Bureau of Census, 1980 count) 180,000 Indian citizens in Oklahoma.

However, not all tribes concur this to be an accurate count. They beleive the figure to be much higher and are currently workng with the Census Bureau on the upcoming 1990 count. Chalakee said no survey had ever been conducted to indicate how many Indians are registered and eligible to vote.

Until 1924, many Oklahoma tribes were not considered citizens and were not allowed to vote. "Oklahoma Indians are not schooled in political process. However, tribes are now more determined to survive and to claim what they feel is rightfully theirs through treaties with the United States government," she said.

"Our attention is now intensely focused on this fight for survival; but getting there is a combination of political and business savvy," Chalakee explained.

After Indian territory was dissolved to make way for Oklahoma, the state was given a name that in choctaw means "red people". The state seal gives prominence to the aboriginal native people. The state flag is centered around a rawhide shield superimposed with a peace pipe crossed by olive branches.

The state motto is "Labor omnia vincit" — labor conquers everything; yet Chalakee says, "there are areas in our Indian Nations that reflect up to fifty per cent unemployment."

Those of us who have taken on the responsibility of educating our people to the political system have many obstacles to overcome. One is convincing our people their one vote will count and that collectively we have the potential to become a mega-force in legislative decisions which affect our very existence," she concluded.

(Source: Muscogee Nation News)

Big Mountain — Down To The Wire

From April 24-27, the annual Elder and Youth Gathering was held at Big Mountain, and despite the added urgency and tension imposed by the relocation deadline in July, the resolve of those fighting PL 93-531 (the " Relocation Act" which is attempting to remove 15,000 Dine and Hopi from their homelands by July 8, 1986) was stronger and more positive than ever. Security was tight but there was no sense of paranoia or fear, merely a wariness after an increase in the past few months of government presence; jet aircraft flying over several hundred feet above the ground, jeeps full of BIA people travelling around the res, and renewed confrontation with fencing crews attempting to complete the remaining five miles of fence which will divide the "Dine" from the "Hopi" side of the Joint Use Area (JUA).

Several hundred people were in attendance this year, and an emphasis was made on the participation of young people at this gathering. Indians of all ages came to listen and talk to one another and their non-Indian supporters, which dispelled the mainstream media line that the Big Mountain struggle is composed simply of a few old ladies, who have a sentimental attachment to their land and the old ways, and a bunch of white hippies who have rallied to their romantic cause. The elders are the spokespeople, but they speak for all generations: those now living on the land, those who have been forced to move by poverty or harassment, and those yet unborn. Younger people talked emotionally of the heartbreak they experienced after voluntarily relocating off the reservation, of how much they miss the land and their people and traditions, and especially their despair at not being able to return to their homes; once they signed up for relocation they gave away their birthright to reside on the reservation. Many of them now are without their government houses, having lost them through outright fraud and/or unfamiliarity with mortgages and other financial complexities, and are on welfare or living marginally hand-to-mouth.

In addition to those who came from all parts of the JUA, Window Rock and other neighboring areas, there were supporters from many places throughout the world. A group of Buddhist monks drummed and chanted for four days on a hillside above the gathering site. Indigenous people from all over the U.S. and the world (including spiritual leaders such as Leonard Crow Dog from California) came to lend their strength and prayers. A Maori woman travelled from New Zealand to show her solidarity and speak of the similar struggles of her people. And of course those from the JUA came to talk about what they are going through and have been going through for more than ten years because of PL 93-531: How their hogans are falling apart because of the construction freeze and the effects of the constant sonic booms from jets flying 400 feet above their heads, how they haven't enough food because their flocks have been reduced to 10% of what they need to survive in self-sufficiency, how their families are being broken apart by children leaving the land to find work and old people dying of fear and heartbreak. It was clear from the testimony of these people that outright bombings and fire attacks are not needed to constitute a state of terrorism. The people of the JUA have been systematically terrorized for 12 years, in subtle and insidious ways as well as the more overt forms of roaming BIA and jeeps and airborne surveillance and harassment.

This year there was a larger Hopi presence at the gathering than in years past, an acknowledgement of the true cohesion among people of both tribes, and again a refutation of the claim that it is the dispute between the Dine' and Hopi people that forces the necessity of dividing the JUA and relocating its residents who end up on the wrong side of the fence. Traditional Hopis from second and third mesas came to state their support and reaffirm their solidarity with those on the land fighting relocation. However, a meeting with Hopi Tribal Chairman Ivan Sidney was arranged and cancelled three times during the four-day gathering due to his petty dissatifaction with where the meeting would be held and who would attend. Sidney continues to push the relocation effort and to make only empty gestures toward entering into even preliminary meetings with the Dine' to discuss the problem. He has the monetary and political backing to lobby extensively for the continuation of PL 93-531, and has several Hopi "elders" in his travelling entourage who claim that relocation is the just solution to the wrongs done to traditional Hopi people by the Dine'. A close meeting was held during the gathering between Dine' and Hopi elders, and for the first time both groups disavowed the Hopi Chairman as a spokesman for their needs and beliefs.

Despite the tension, as the deadline draws near the focus of effort has become sharper and stronger. What is needed, more than the presence of outside supporters on the land, more then supplies, more, even, than food, is the concerted, escalated effort of all people especially non-Indians, to make this issue known in their communities and to flood Congress with letters demanding repeal. Elder after elder asserted that repeal is the *only* solution to this debacle.

Only a few weeks ago, on May 8, a hearing was held in Washington DC by the House Interior and Insular Affairs Committee to consider the only bill thus far proposed regarding the situation in the JUA. Known as the Udall-McCain bill, this legislation proposed a halt to relocation, a transfer of "new" lands to the Hopi tribe, allotment of parcels to Dine' families now living on "Hopi" land, a complicated transfer of Dine' royalties from the Black Mesa coal mine to the Hopis as compensation for lands lost (a repayment of $200,000.00 which conservative estimates have said would take 96 years of fullscale mining to accomplish), and other stipulations. Though the Udall-McCain bill stops relocation, it makes no provision for those who have already relocated and are now in limbo off-reservation. Furthermore, livestock reduction remains at its current level, and no joint governance of the JUA is provided for; the traditionals who occupy the land have no control over it. Clearly, the Udall-McCain bill is seriously flawed, and were it to pass Congress it would be deemed *the* resolution to the problem and the answer to PL 93-531; in other words, a tragic solution to a tragic problem.

The May 8 hearing resulted in no vote and no further hearings planned, but this does not mean the bill failed in committee. What it means is that the bill may be brought up for consideration again, voted on in committee, sent to the House floor, voted on and passed without any participation of the people, or even representatives of the people, who are directly affected.

However, the hearing was significant because it was the first time any kind of bill has been proposed to deal with PL 93-531, and both Tribal Chairmen were present to testify. It is very encouraging to know that, also for the first time, the Chairmen were questioned by committee members about whether they do in fact represent all people in their respective tribes, and it was confirmed that they do not represent the wishes of many in the JUA; Dine' Chairman Peterson Zah was largely in favor of the Udall-McCain bill and Ivan Sidney reaffirmed his desire to maintain the mandates of PL 93-531, including forced relocation. Also, the D.C office of California Representative George Miller (who is a member of the Interior and Insular Affairs Committee) received somewhere in the neighborhood of 1,000 calls on the day of the hearing demanding that he at least call for amendments to this bill, and primarily to urge that no further action be taken on it until traditional elders from both tribes are allowed to testify.

Whatever the outcome of the Udall-McCain proposal, there are currently three draft repeal bills being prepared by Flagstaff lawyers Lew Gurwitz and Lee Phillips and others in conjunction with the people on the land and lawyers in Washington, to develop a repeal bill that essentially comes from those who have suffered under Pl 93-531. These bills extend from simple repeal, which some consider the first step in stopping the ball rolling; to repeal with provisions made for the refugees who have already relocated, those who have been ripped off, and so on; to a comprehensive repeal that will restore the land to the people, both Hopi and Dine', jointly, with all decisions about its use and their future left up to them. What is ideally called for is a bill that actually comes from the people, in this case Indian people, and is meant to do them justice, rather than be politically expedient. This bill would be formulated in conjunction with hearings on the land, not in some room in Washinton, with the Hopi and Dine' elders as the main authors. This would be a first: a chance to allow Congress to redeem itself by removing this shameful law and its illegal presence from the lives of these sovereign people.

There is some talk of an extension of the July deadline. This may be simply idle (or not so idle) talk to give the impresson that the heat is off, for the moment; but as of now the deadline stands at July 8. However, because of the tireless efforts of the Dine' and Hopi elders in the past year who have travelled almost continually around the country educating people as to what is happening, right here in Arizona, as well as the efforts of support groups here and elsewhere in the world, the level of awareness about the financial and humanitarian disaster taking place on the JUA is increasing among the general populace. It is now possible that given more time and humane and just repeal bill could be introduced and passed.

The awarding of the Oscar to "Broken Rainbow" was a great step forward in increasing public awareness about this issue, and fortunately the film itself does an admirable job of revealing a very complicated issue, focusing both on the human tragedy as well as the greed of the energy companies and politicians that fuels such efforts as this removal and the exploitation of indigenous peoples in Central America and South Africa and elswhere. Whereas a year ago the idea of a moratorium would have generated despair among those who understand the pain under which the people of the JUA exist, because it would have engendered the false hope that with more time there would be more possibility of repeal while there was no real educating occurring among Congress and others, it now seems a small blessing. But such an extension will only be a blessing if the momentum that has been gathered so far is accelarated and widespread. Letters need to be written and written again to every governmental representative; the mayor of the smallest town relies on his political connections as much as a senator in Washington. There are key people, of course, who are more involved or have more input than others, and a list of these is included below. Whoever your Congresspeople are, they have pet projects and bills that need funding, and if money continues to be drained away into the implementation (or especially the escalation) of PL 93-531, that money won't be available to your representative. Many Congresspeople have stated they will support a repeal bill if it's introduced, so what is needed is a continued effort to inform governmental representatives of what is going on, since the inhumanity and financial waste of this law speak for themselves.

One of the main questions asked by support people at the gathering was what should they do when July rolls around. Are people being asked to come to the land and create as large a physical presence as possible? The elders stated that they are not asking people to come to the land at this time. What they stressed, again and again, is for all supporters to make their plight known to Congress and to demand repeal of PL 93-531. They restated their position of sovereignty and appealed to non-Indians to be responsible to *their* government and press it at every level to end this fiasco. They emphasized that their struggle is and will continue to be a non-violent one, and those representatives of AIM who spoke of affirmed their role as one of taking direction solely from th elders and providing whatever assistance is needed under that guidance.

At the beginning of July the Sun Dance is being held in the Big Mountain area. This is a sacred time of power and faith, and while those at Big Mountain are dancing and praying it is asked that all people in this country and throughout the world direct their efforts to that which will be most effective *in their own communities* toward stopping this law. Whatever occurs, July won't be the end; it will just be the beginning of a stepped-up effort to take these people from their land.

Write stating your desire for repeal to:

Mr. Morris Udall
Chairman, Interior and Insular
Affairs Committee
235 Cannon House Office Bldg.
Washington, DC 02515

Also, check to see if a Congressperson from your district is on this House committee.

Those in favor of stopping relocation pending a thorough investigation: Panetta (CA), Richardson (NM), Berman (CA), Cranston (CA), Yates (IL), Lowry (MA), Solomon (NY)

Sympathizers for repeal: Wirth (CO), Burton (CA), Hubbard (KY), Hartnett (KY), Wortley (NY), Weiss (NY), Fowler (GA), Sasser (TN)

Those who may likely co-sponsor repeal bill: Dellums (CA), Leland (TX), Levine (CA), Markey (MA), Edwards (CA), Lujan (NM), Bosco (CA)

Lynn Gray

Indians Follow Spiritual Rites in B.C. Prison

AGASSIZ, B.C. (CP)—A sweat lodge— an essential part of native Indian's ancient spiritual rites—is locked away behind the bars of the Kent maximum-security prison near this Fraser Valley town.

"The sweat (lodge) is the womb of the mother earth," says Blair (Buck) Pelletier, a husky, 35-year-old Cree prisoner, who is one of the Indian spiritual leaders.

"It is our church, a way of going inside and being reborn again."

Inside, the prison environment gives way to a pitch black universe of intense steam vapors and aromatic herbs - called the "breath of the creator" - naked bodies and ceremonial rites.

With the approval of the authorities, native prisoners built a permanent sweat lodge in a tiny, fenced-off section of the prison in the shadow of the gun towers. Except for emergencies, guards cannot enter the sacred ground unescorted.

The first prison sweat in Canada was held here in 1983, following a month-long hunger strike by Dino Butler for recognition of traditional native religion.

Since then, sweats have been established at five other B.C. prisons and spread across Canada as far as Ontario.

The dome-shaped sweat lodge is made of willow branches and is covered by tarpaulins and old blankets to shut out the outside world. Glen Williams, a spiritual adviser to the prsisoners, conducted a recent rite for 10 prisoners.

Participants sat on birch boughs in a circle around a shallow pit - the pelvis of mother earth. Eight hot stones were placed in the pit, and then the flap on the dome was shut.

In total darkness, Williams told the men to eliminate selfish thoughts and offer prayers to their "grandparents" - the rocks, the water, the fire and all living creatures - for things that would be of benefit to others, not to themselves.

"We are not here to have a good time," the 38-year-old "pipe carrier" said in quiet, steady tones. "We are here to suffer."

"Ho, ay," chanted the other men.

Williams threw water on the stones. The rocks hissed. Immediately, the air was filled with blasts of steam.

For 20 minutes, to the accompanying chants of the other men, the spiritual adviser led them through a series of prayers.

Then the flap was thrown open and cool air flooded in as 16 more hot rocks were brought in.

"Pity on us, grandparents," the men cried from time to time, during the next 20-minute round.

A young man with shoulder-length hair talked about visions he had seen during a four-day fast that had given him the strength to continue.

When the flap was thrown open a second time, the sweat-drenched participant climbed out for a short break in the cool mountain air and to drink water from a tin can.

There were two more rounds. Even the prison administration was the subject of a prayer - "that their ignorance of our ways be overcome."

Afterwards, the participants shared a ceremonial meal of fish soup and soapberry juice and smoked the sacred pipe.

"It was a rather painful process getting it started," says assistant warden Brenda Marshall.

"But we haven't seen anything but positive things come from this program. It has given native inmates a new sense of identity. They don't come to our attention in negative ways as much any more."

Pelletier, with 20 years left on a 25-year sentence for first-degree murder, said native spirituality saved his life after he got lost in drugs, alcohol and "immaturity."

(Ottawa Citizen, May 1, 1986)

Haircut Deadline Passes for State Inmates

By Ray Robinson

The deadline for prisoners at the Oklahoma State Penitentiary to comply voluntarily with the prison's new grooming code passed quietly Tuesday, but a corrections spokesman said inmates will receive only one more warning before facing disciplinary action.

The grooming code for the McAlester prison, including a ban on long hair and head bands, was adopted by corrections officials this year as a disciplinary measure. Inmates were given until April 1 to comply with the code voluntarily befire facing the prospect of having their hair cut by force.

Martin Ewing, spokesman for the state Department of Corrections, said Tuesday that most of the inmates at the prison were "coming into compliance." Those that have not, he said, will be told once more to get their hair cut.

If they fail to comply voluntarily, Ewing said, they could be placed in disciplinary segregation or lose some off their sentences credited to them for working at prison jobs.

"That's one of our strongest enforcement tools," he said.

Corrections officials have said that it inmates flatly refuse to comply with the code, they will be forced to get the haircuts.

Only exceptions to the code as of Tuesday were Native Americans after inmate Ben Carnes, 26, last month won a temporary order from a Pittsburg County judge restraining prison officials from cutting his hair.

Carnes, a Chocotaw Indian who is serving a sentence for burglary, is among a group of Native American inmates who claim that the grooming code infringes in their religious freedom.

Margaret Gold, a Kansas City lawyer representing Carnes, said many native American religions require that their hair be uncut except when they are in mourning. She said she had been told by prison officials that the grooming code will not be enforced against Native American inmates until the courts rules on Carnes' case.

Ewing said that any of the Native American inmates who wish to claim a religious exemption to the code will be allowed to do so, and that prison officials will then decide whether the claims are valid on an individual basis.

Meanwhile, Carter Camp, a former American Indian Movement organization to be known as the native American Prisoner Support Group of Oklahoma in reaction to what he called "the corrections departments's illegal attempt to deny Indian inmates the right to practice their traditional religion."

Camp called on Gov. George Nigh and Attorney General Mike Turpen to launch an immediate investigation of the treatment of Native Americans incarcerated in Oklahoma.

"The attempt to shear our peoples' hair has long been a tactic used to control and suppress our people," he said.

(Source: The Daily Oklahoman — April 2, 1986)

Press Statement

In the past four weeks there has been attention on the Hair Code at the Oklahoma State Penitentiary and the Injunction issued by Judge Layen of the District Court of Pittsburg County, prohibiting the Warden, Gary Maynard from cutting my hair based on religious reasons.

What the news media and the public are not aware of is that the Hair Code is part of a much larger issue. Which is the practice of Native American religions in the prisons of Oklahoma. For the past five years I have been incarcerated, there has been consistent interference with the practice of our beliefs, mostly through indifferences or disdain of what some corrections officials deem a paganistic ritual.

The types of interference that I have encountered are confiscation of my religious sacraments (sage, cedar and sweetgrass), denied to wear religious symbols (headbands), and was once found guilty in a disciplinary hearing for attending an Indian meeting, I was escorted out of the meeting by three guards at the Joseph Harp Correctional Center and ordered not to attempt to come to another meeting again or I would be locked up. The *BATTLE v. ANDERSON*, court order specifically states that I may attend religious, spiritual and cultural activities with other native americans on a group basis.

The problem with the prison administrators and guards is that they have a wrong viewpoint of our native religious beliefs. They continue to try and fence off certain aspects of our heritage, like they do our lands, and designate each aspect or fenced-off boundary as either religious, cultural or political. They won't accept the fact that the Indian way of life in these affairs are deeply intertwined so as to be inseparable. Every aspect of our traditions in life are religious, we should walk each step in prayer, respect our animal brothers and sisters for they give us what is needed to sustain ourselves.

Yet, for hundreds of years the Indian religion has been looked upon by the State and Federal governments as insignificant, even though in 1978, Congress enacted the AMERICAN INDIAN RELIGIOUS FREEDOM ACT, Public Law 95-341, to protect the Indian religious practices. In all the times it has been invoked in Federal and State Courts, only once has it been acknowledged as the law by the Courts, in a case involving a spiritual site in the National Park of South Dakota, this site is known to the Indian people as Camp Raymond Yellowthunder. The National Park Service refused to allow the Indian people to develop their Spiritual Camp in the area and through a number of years in the Courts. A federal judge did acknowledge the legal existence of the AMERICAN INDIAN RELIGIOUS FREEDOM ACT, and ruled that it was a sacred site protected by Public Law.

In 1982, I did try to gain authorization to form a functional Indian group here at OSP, when A.I. Murphy was Warden, my request was denied based upon an unfounded lack of space, time and manpower. Other reasons for his denial that I just recently discovered, was that we were non-religious and compared with two nationally known white supremacy groups, the Ku Klux Klan and the Aryan Brotherhood, and that was the reason we were denied our request. This is supported in a letter to Federal Judge Bohannons Fact Finder, John Alback, from Director Larry Meachum. Meachum also concurred with the Warden in his decision.

In other maximum security prisons in this country, native religious freedom have been interferred with by prison officials, but not to the degree as it has been on Oklahoma. Other prisons have permitted the Inipi or sweat lodges, the sacred pipe and a number of outside Indian people to participate in religious ceremonies. In Oklahoma, we were just recently permitted to possess sage, cedar, and sweetgrass. We do not have the Sacred Pipe, a Sweat Lodge or outside Indian people coming into McAlester to pray with us in a group ceremony. The current situation also forbids the Native American prisoners from praying with each other in groups ceremonies.

The legal documents filed in behalf of Warden Gary Maynard, are submitted by Attorney General Mike Turpen and his assistant, Linda Gray. These documents are supporting Maynards policy on the Hair Code, and it puzzles me as to why a State Attorney General would fight to deprive Indians of their religious practices. Article I, Section 2 of the Oklahoma Constitution states:

> Perfect toleration of religious sentiments shall be secured, and no inhabitant of the State shall ever be molested in person or property on account of his or her mode of religious worship; and no religious test shall be required for the exercise of civil or political rights.

It is my belief that the Attorney Generals responsibility is to the laws and the Constitution of this State, but in this case, his actions conflicts with the Constitution.

Therefore, I agree with Carter Camp in the statement made to Reporter, Ray Robinson, of the Daily Oklahoma, that the Governor of Oklahoma, George Nigh, and Attorney General Mike Turpen should investigate the treatment of Native American prisoners in Oklahoma in their religious practices as they are allowed in other State and Federal prisons. Perhaps the results of this investigation would shed some light into the dark areas kept hidden by prison officials from the Public and provide the Attorney General and the Governor to realign their duties, to abide by and uphold the Constitution of the State Oklahoma.

A hearing into the Hair Code has been reset by Judge Layden from April 10, 1986, to May 30th, 1986, at 10:00 a.m. As I have said, the hair issue is part of a much larger issue, but is the most urgent one right.

In the Spirit of Crazy Horse,
Ben Carnes, 97891

Standing Deer aka Robert Wilson, 83947

Oklahoma State Prison
P.O. Box 97
McAlester, Oklahoma -74502-

For further information, contact: Margaret G. Gold; Attorney, P.O. Box 32164, Kansas City, Mo. -64111-

MISURASATA COMMUNIQUE ON WORLD COUNCIL OF INDIGENOUS PEOPLES

March 31, 1986

WHAT INTERESTS DO THE CURRENT EXECUTIVE COUNCIL OF WCIP DEFEND?

The Executive Council of the World Council of Indigenous Peoples (WCIP) is the organization's maximum representative body and is in charge of carrying out its mandates and tasks. This directorate body is made up of eight people: a president and two vice-presidents (an english speaking one and a spanish speaking one), chosen by the Assembly that is convened every three years, and five representatives of each of the regional organizations or geographic regions encompassing the WCIP's membership. The current Executive council is made up of representatives from the Nordic Sami Council (NSC), the Indian Council of South America (CISA), the (Central American) Regional Coordinator of Indian Peoples (CORPI), and representatives from the South Pacific and North American regions. This last region to date has not been able to organize into a council and the representation within the Executive Council has been alternated between the national Indian organizations of Canada and United States.

It could fairly be said that many of the Indian peoples and nations of the world have joined together through representation in their Executive Council in order to defend and promote their just and nobel interests and causes at the international level. Many Indian people had understood that the WCIP is a world movement of the Indians and for the Indians, that is, an international expression of the liberation struggle of the peoples of the Fourth World. It is for that reason that the will of a group of Indian leaders has been to form and consolidate this movement into a legitimate representative Indian force in the historic process of emancipation. That is what we the Miskito, Sumo and Rama peoples of Nicaragua had understood and with this vision and commitment we have worked within MISURASATA, the successsor to Alpromisu, a founding member of the WCIP.

And with the same vison and loyalty to legitimate Indian interests, the founding father and great leader George Manual together with other wise and strong leaders directed the organization for nearly seven years since its founding in 1975. But the following leadership, which served from 1981 to 1984, was mediocre, and under it the organization fell into a period of impasse, deviating from its historic role within the Indian process. In particular, the regional organization CORPI fell into shame and ideological confusion caused by cowardice and ineptitude with its yielding to leftist interests in general and those of the Sandinista regime in particular, in direct prejudice against the Miskito, Sumo and Rama peoples and their liberation struggle in Nicaragua.

With the new leadership that emerged from the WCIP's fourth general assembly in Panama in September of 1984, headed by the Honorable Clem Chartier of the Metis People of Canada, there was envisioned a possibility for a new direction with purposefulness, loyalty and efficiency, and one that would steer according to its natural cause of the Indian liberation process. Thus in October 1985 MISURASATA invited the WCIP to participate, along with six nation-states, as a guarantor/observer in the process of negotiations between our organization and the government of Nicaragua which began around that time. MISURASATA did this despite the arbitrariness and abuse being suffered in the core of CORPI during the dirty maneuvering of some leftists who tried to make our organization as well as the ANIS organization of El Salvador appear outside of the regional organization.

During the peace efforts, WCIP began more fully to project its leadership at an international level, establishing greater contacts and relations with governments and other organizations and thereby opening more opportunities and gaining acceptance among the Indian peoples and nations. Thus the WCIP began to restore its image of leadership in defense of Indian interests. But the information about the results of the last meeting of the Executive Council in Geneva exceedingly alarms and angers many national as well as grassroot Indian leaders and organizations. In that meeting, which took place during the first week of last month, the majority of the members of the Executive Council decided to suspend the powers and duties of the president. All indications are that this unprecedented decision was taken after the Council, with the opposition of only one member, failed to remove completely from office the Honorable Chartier, despite the intensely offensive pressuring from his colleagues.

Let us examine what really has taken place within the Executive Council in its harmful action against the very Indian peoples which it supposedly represents. At the beginning of the year, the Honorable Clem Chartier, as a member of the so-called Commission of Unification of the Miskito family and as president of the WCIP, travelled with our leader Brooklyn Rivera to the Indian territory in Nicaragua at the invitation of our organization, in order to learn the reality of the Indians there. During that trip, the Honorable Rivera, those accompanying him (among them the Honorable Chartier) and the civilian population of several communities were cowardly bombed by the criminalistic air force of the Managua regime, which by the bombing wounded and murdered various Indian civilians. After two weeks of continued abuse by the military, the group, with the decisive support of the Indian communities, barely managed to escape, despite the military order not to let them leave Nicaragua alive.

While President Chartier and other Indian leaders were being victims of the repressive FSLN regime, the other members of the Executive Council failed to show solidarity with their brothers as is their duty. Instead they initiated an international campaign to undermine them, orchestrated by the two vice-presidents of the organization. These men, with bad faith and unknowing of the traditions and codes of Indian solidarity and loyalty, began to censor the Honorable Chartier, even while he and other brothers still were in great danger. The two vice-presidents acted unscrupulously in favor of the Indians' enemies in Managua, in effect aiding them in their criminal acts. Then one of the vice-presidents met with the Nicaraguan embassy in Ottawa and stated that the position of the president was not that of the Executive Council but instead that the Executive Council disapproved of president's position. Continuing with their illegal and abusive acts, the two vice-presidents ordered the Honorable Chartier not to make public statements against the Sandinistas. Furthermore, they instructed the administrator of the WCIP office in Ottawa not to provide any more financial resources to the president for his activities and travels. Then one of the vice-presidents advanced to the annual meeting of the Human Rights Commission of the United Nations in Geneva to block the credentials of the Honorable Chartier so that he could not participate in that forum.

Many of the members of the Executive Council, in attempting to justify the actions against the president, have pointed to the supposed position of neutrality of the WCIP. But we would say that this position is highly inconsistent and irresponsible of these brothers. How can it be conceived that an Indian organization can be neutral, alien or indifferent to the interests and tragedy of an Indian people, unless that organization ceases to be Indian? Let's not fool ourselves. Either the organization is for the Indians or it is not Indian, although there are some non-Indians that are for the Indians.

If the Executive Council is thinking about the active role the organization has taken within the negotiations with the government of Nicaragua, we must clarify that it was MISURASATA which insisted on the participation of the WCIP. The FSLN resisted the presence of the WCIP, and in the face of the insistence of our organzation they even proposed as a counter part the International Indian Treaty Council. But MISURASATA firmly stood its ground in favor of the WCIP. Yet now the members of the Executive Council are worried about what the Sandinistas think and they are not interested in what we their Indian brothers think. With this, they demonstrate that they are more preoccupied with gratifying governments and their white or ladino "friends" than with defending the legitimate interests of their own Indian brothers which they claim to represent. But what is it that is truely behind this inconceivable action of the Executive Council? Could it be the pressures by the leftist groups sympathetic to Managua which provide small financial contributions to some of the Indian organization in Central and South America? Is it that the members of the Executive Council are incapable of convincing these groups that the Indian peoples do not accept conditions by anybody, and they instead yield to these pressures even though it means sacrificing other brothers? Can Indian organizations accept economic contributions from groups, churches and others in exchanged for following certain ideological and political leanings? Wait a minute! Before all else our Indian peoples and nations are dignified and sovereign, and we never sell our conscience nor do we subordinate our interests to anybody. Of course we can receive help from those that extend to anybody. Of course we can receive help from those that extend the hand of solidarity, but never with conditions of any kind.

Or is it that the result of Executive Council meeting also has to do with the personal ambitions of one of the vice-presidents, reflected in his pretensions of occupying the post of the Honorable Chartier? Despite the defeat of his presidential aspirations in the assembly of Panama, and despite not being able to count on the support of the grassroots of the Indian people in his region, this brother does not hide his desperate quest to be the number one of the organization. But is it right that the ambitions of one man sacrifice—that is, facilitate the extermination of—an Indian people and damage an entire international organziation? Is disloyalty and opportunism to be practiced within Indian society?

Is it that cowardice—that is, fear of the Managua regime and its fanatic leftist friends—also has influenced the decision of the members of the Executive Council? Are the members of the Executive Council Indian leaders or office bureaucrats, easily manipulated by outside interests? Have these men thought about the damage they do to the Indian grassroots with these kind of actions? Do they defend the interests of the Indian people or those of oppressive governments? It seems as though these brothers never have suffered as Indians, they have never done anything positive for their people nor have they defended their noble cause.

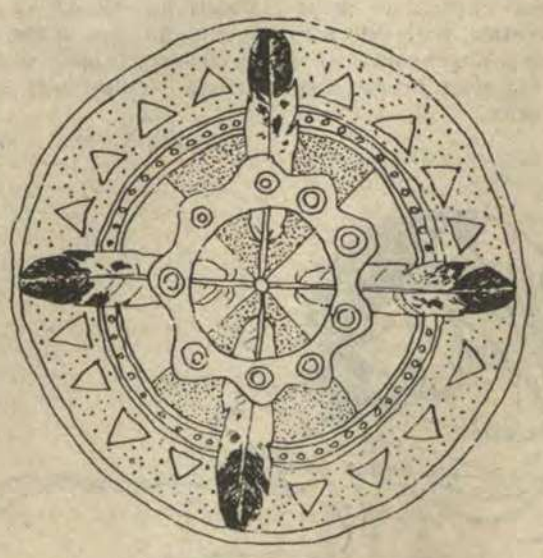
We note that one of the current vice-presidents enthusiastically promoted the formation of MISATAN, the Pseudo organization created by the Sandinista regime, with the help of some of the members of CORPI, for the manipulation and destruction of the Indian struggle of MISURASATA. Could it be that this man still is loyal in his sympathy to Managua in order to continue defending MISATAN? The Indian people and their legitimate leaders will continue to observe with active concern developments within the Executive Council, hoping that its members will assume the responsibility of always being at the side of their brothers.

Finally, MISURASATA urges the Executive Council to assume a position that is consistent with and loyal to the interests of our Miskito, Sumo and Rama peoples in Nicaragua and other Indian peoples in the world, supporting the dignified and valiant position of the president and the legitimate Indian resistance of MISURASATA and immediately removing the suspension of the Honorable Chartier.

Given in the city of San Jose, Costa Rica. On the thirty first day of the month of March, 1986.

"ONLY THE INDIAN SAVES THE INDIAN"

By: The Directorate of MISURASATA



Lummi Indians fighting IRS over a way of life
GOVERNMENT ORDERS FEDERAL FISHING TAX

BELLINGHAM (AP) — The walls of the room at the end of the hall are plastered with strategic wallpaper, lists in red and blue that outline battle plans to save Lummi Indian livelihood.

"This is our war room," tribe secretary Sam Cagey said, leaning back in his chair at the Lummi tribal center. Around him are file cabinets, a telephone, a personal computer — the weapons of an Indian campaign of the '80s, being waged by a Puget Sound fishing tribe against a most formidable foe, the Internal Revenue Service.

The trappings are modern, but at the heart of the dispute is a 131-year-old agreement between the Lummis and the government, and a way of life that is centuries older than that.

The IRS says the tribe's fishermen must pay federal income tax on commercial salmon sales, as do others who fish the waters of the Pacific Northwest. The Lummis argue that their catch is a reservation resource protected and exempt from taxation by treaty and by years of case law.

Indian leaders from Florida to California are worriedly watching the case, concerned the IRS is trying to set a precedent that might ultimately allow it to cast for far bigger fish; treaty-protected resources such as coal, oil, gas and uranium worth millions in tax revenues.

"This is just one step in the door," said Jewell James, coordinator of the Lummi Treaty Protection Council. "If they can show they can tax this resource, then they can turn around and use the same language against other tribes."

When the Treaty of Point Elliott was signed in 1855, the Lummi Indians caught salmon in nets of twine fashioned from the nettles that grow on the San Juan Islands, about 90 miles north of Seattle. The Lummis were the islands' first inhabitants, and their lands stretched to Mount Baker, 40 miles to the east.

Today they fish with 1,800-foot-long synthetic nets, their reservation consists of 17,000 acres of mainland and tidelands, and Baker's snow-capped peak is a stunning vision in the distance. But their 3,000-member tribe, whose 1,000 registered fishemen make it the largest of the region's 20 small fishing tribes, still depends on the salmon for its livelihood.

"A lot of us are in the same position," said David Jefferson, a 43-year-old Lummi gillnetter whose boat, named Nita J. for his wife, bobs at a Bellingham dock, awaiting the start of the season in July. "We put all the hopes for the future into this fishing business. Now, if we get out from under the bills we have to pay, we're looking at the IRS. It's kind of late in my life to start looking for a new way to support my family."

The reservation's 85 percent unemployment rate drops to 40 percent in salmon season. "We've always been fishermen, born and raised on vessels," James said. "The way individuals here see it, they stand to lose everything they own by paying back taxes to the government."

The case, first brought in 1982, has split the government, with the Justice Department, which normally represents Indians in court, backing the IRS as having the "sounder view of the law" and the Interior Department supporting the Lummis. The disagreement has forced tribal leaders to hire private attorneys, with Interior footing the bill.

"Our position is and always has been that the tribes should not be taxed on the proceeds of their fishing out there," said Carl Shaw, spokesman for the Interior Department's Bureau of Indian Affairs. "We think they have a good case."

The IRS argues that the Lummis must pay because the treaty fails to spell out an exemption.

"Our interpretation of the law is that unless income from the sale of treaty fish is specifically excluded from tax in a treaty, we consider it to be taxable income," said Pat Leigh-Sikora, spokeswoman for the Internal Revenue Service in Seattle. "We are simply going about the business of administering the tax code."

In the past, the courts have consistently rebuffed efforts to tax reservation-derived resources, saying the treaties should be interpreted today as they were by the Indians who signed them more than a century ago.

"We see this as a fight about what the treaty with the Indians means," said attorney Dan Raas, who is representing more than 60 Lummis. "It was signed well before we even had a federal income tax, well before anyone though income was taxable."

Without figuring exemptions or deductions, the IRS came up with a tax bill of about $300,000 for the first 16 individuals scheduled for trial in U.S. Tax Court in Seattle next month, Raas said.

Once their taxes are figured properly, most would end up owing little or nothing, Raas said. Although the Lummis gross about $11 million a year from salmon and steelhead trout sales, most of the fishermen net about $5,600 to $10,000 for a season.

"It's our estimate that the yearly tax take from all 3,000 Western Washington tribal fishermen would be less than $100,000. It's a money-losing proposition for the government," said Raas, explaining that the cost of IRS staff time required "to chase this 100 grand would be substantially more" than the money owed.

But that might not be the case if the IRS decided to take on tribes with far more to lose, a prospect that worries the Council of Energy Resource Tribes. The council's 41 tribes, concentrated in the mountain states, pump about 356,000 barrels of oil a day, own deposits of about 30 billion tons of coal and hold half the nation's privately owned uranium, said executive director David Lestin in Denver.

"It is well-known that many of the case precedents are set with tribes that are small and then are applied to larger tribes that would have been in a better position to defend themselves to begin with," he said. "When one falls, other pieces fall, too."

The Lummis are determined to stand their ground, even if that means giving in for the moment.

In a similar case brought against a Bay Mills Chippewa in northern Michigan, the disputed tax was paid, permitting an appeal in U.S. Claims Court or U.S. District Court, either of which has more expertise in treaty issues than the U.S. Tax Court, said Jerilyn DeCoteau, an attorney with the Native American Rights Fund in Boulder, Colo.

DeCoteau said Washington tribes had received generally unfavorable judgements in the tax court. The Lummi leadership wants to follow the Chippewa course, but they don't yet have the money to pay the IRS bill.

James said the Justice Department, wary of possible physical confrontations between Indians and government agents sent in to repossess property, had recently sent a representative to talk to the Lummis.

He said two other tribes, the Quinault and the Nez Perce, have promised to send in people on buses if necessary to occupy the reservation.

"We're just trying to stop them from terrorizing our individual tribal members until we can get it into U.S. District Court," James said. "There's no way the tribal leadership will back out. They view it as the government just taking what little we have."

Submitted by Deborah Dorsey-Moran. Reprinted from Seattle Times 4/14/86 by Lisa Levitt Ryckman.

Eagle Lodge Ranks Among Best Programs in Nation

Addict Must Want Treatment Before enter Will Accept

DENVER, COLORADO — From an alcoholic's reach for help, through treatment and a full year's follow-up, Eagle Lodge's program is so comprehensive that its director, David Lee, figures a success ratio of up to 70 percent — nearly unprecedented in Indian alcohol programs. It receives 99½ points of a possible 100 in a recent evaluation.

The Denver lodge's program is a combination of outreach, residential treatment, half-way house, counseling center — and sometimes a three-quarter-way house. The only thing it isn't is a detoxification center. Most referrals come from the courts and Denver General Hospital's detox unit, Denver Cares.

Whether a client comes from jail, prison or detox, each has one characteristic in common: he or she must want to eliminate dependence on alcohol and drugs.

"Once in awhile we take an ex-convict, but they're difficult to deal with because or prison indoctrination," Lee explains. "They have to be willing to work with us."

If a person has been jailed too many times on drunk-related charges, a Denver judge may assign him or her to Eagle Lodge. The prospective client is interviewed by the outreach director, John Chingman, and if he finds sincerity of intent the person will be accepted to enter a three-month court monitored sequence.

Client Cooperation Required

"We only take people who request to come here," the director says. He believes this is a key factor in Eagle Lodge's high success rate.

Residential treatment in the two-story white house at 1264 Race Street may be for periods of 30 days, 60 days or 90 days. In the latter stages, it serves as a half-way house with the client re-entering the job market. In a few cases, it also serves as a rare "three-quarter-way" house for up to six months.

Clients assist with work around Eagle Lodge, increasing these duties as their conditions improve. After 30 days, employed clients also pay $30 a week for room rent, or up to 15 percent of their paychecks.

Ranked ninth in the nation among half-way houses, Eagle Lodge also is rated 14th nationally in excellence of treatment programs. This rating is a source of pride to Lee, who points out that it is inspected regularly by city, county and state officials.

Since 1981 Eagle lodge has been licensed by the state as a treatment center, and by city and county as a boarding house.

One Year of Follow-Up

The out-patient program is vital to the program, with counseling, and monitoring — hands extended to help — for a full year after the client leaves treatment. The out-patient has a financial stake in recovery, paying $8 to $15 a counseling session on a sliding scale by ability to pay.

The social contact developed at Eagle Lodge also continues, with potluck dinners, sports and special outings to see Nuggets and Bronco games, boxing events and other special events. Between 30 and 40 people meet twice a week in Alcoholics Anonymous sessions, and "graduations," non-drinking milestones, are celebrated in good fellowship and feasting.

Exercise, says Lee, is an integral part of the treatment. In a nearby park, clients play baseball and volleyball, or just refresh themselves in the open air.

"Before the out-patient program was developed," adds Lee, "clients were just turned out on the streets after being run through the mill."

The out-patient clinic at 2801 East Colfax is operated by three employees, who give counseling Mondays, Wednesdays and Fridays. It is funded by United Way on a $50,000 budget for 1986. When it began in 1983 with a $15,000 budget, it was funded through the state drug abuse program.

History of Lodge

Eagle Lodge itself currently operates on an annual budget of $175,000, up from $135,000 in 1981 when Lee took over as director. Since 1978, it has been a "primary residential treatment center," a half-way house since 1972. Funding comes from Indian Health Service. The outreach program operates on $10,000 from the Denver Foundation, and additional funding is needed for this client screening and community awareness component.

Eagle Lodge is licensed for 18 beds, 12 for men and six for women. The out-patient clinic currently services 37 clients. A client's family also is involved in treatment, thus Eagle Lodge personnel work closely with the Indian Health Board, with child welfare and other services.

Counselors are all certified by the state of Colorado for two-year periods. Maintaining this certification requires 40 hours of continuing education, thus enabling the staff to keep up-to-date on treatment methods.

David Lee was one of the founders of the original Indian alcoholism treatment program in Denver, the Teepee Center Group, Inc. begun in 1971 and converted to a Chicano center later when the Indian program was funded by NIAAA and the name of Eagle Lodge adopted.

Lee long ago recognized the need for a center such as Eagle Lodge in Denver. A Navajo, he says, "I was brought up with the problems of alcohol, though I was never an abuser."

Source: Camp Crier, Vol. 4, No. 3, Denver Colorado)

3 Killed in Car/Truck Crash

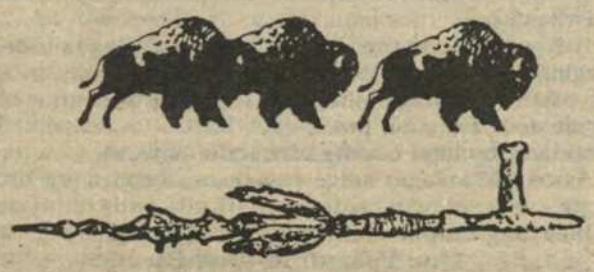
AKWESASNE — On Friday, April 18th, three men from Akwesasne were killed following a car/tractor trailer collision near the intersection of Route 37 and State Route 95.

At 9:45 p.m. a car driven by Dana P. Arquette, 23 of St. Regis Road was west bound on Route 37 at a high rate of speed. The car veered into the left lane of traffic striking a tractor trailer head on.

Arquette and two passengers a brother, Curtis Arquette 26 of St. Regis Road and Kevin Cree 26 of Pyke Road were killed on impact.

The driver of the tractor trailer, Peter McDonald, 33 of North Heron, Vermont sustained bruises and contusions to the left hand and leg. McDonald was taken to Massena Memorial Hospital treated and released.

The Hogansburg Volunteer Fire Department were called to the scene to extinguish a small fire that had broken out. Autopsies performed on the three men concluded that the men had died from, severe head injuries, skull fractures and severe multiple trauma.



Four Area Deaths Attributed To Alcohol And High Speed

TSISNIENE, CHENAIL — On Saturday, May 3rd, four persons were killed instantly following a car accident on the River Road, Chenail. The car accident happened on the River Road near Mitchell's store when a 1979 Buick owned and operated by Clarence Dean Cook failed to negotiate a curve. The car, which was east bound went off the left shoulder of the road, hit a driveway and became airborne.

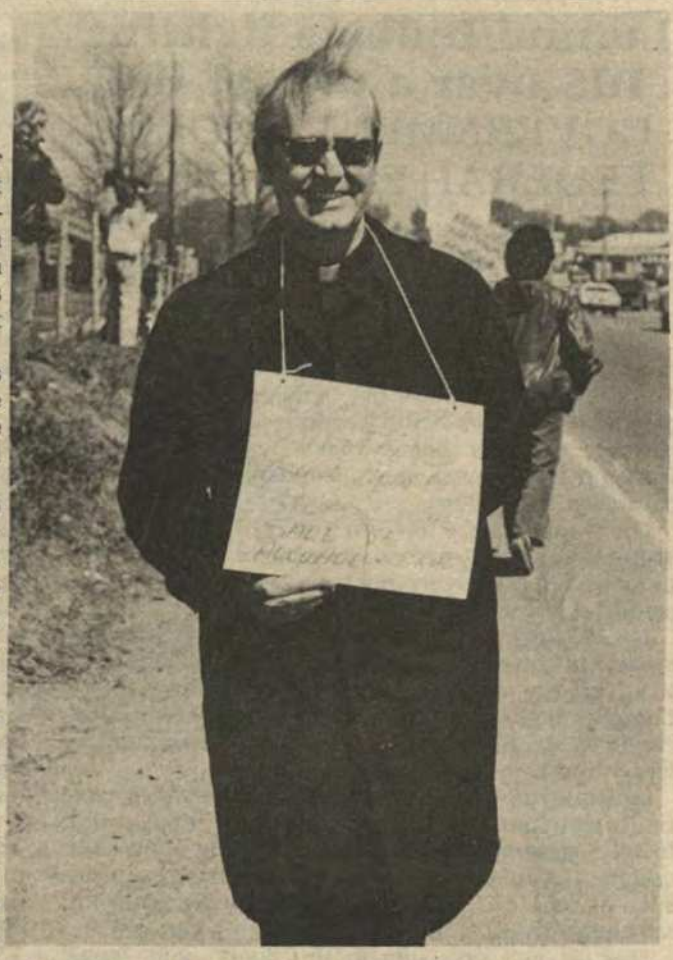
An eyewitness to the accident told the St. Regis Akwesasne Police that, "After the car hit the driveway, it was airborne about twenty feet in the air, after the car came back down and hit the ground it landed upright back on its wheels."

Margaret Lazore and Clarence Dean Cook were ejected from the vehicle. Francis Lazore was partially ejected from the car. Kathy Lazore remained trapped in the vehicle. Three of the passengers, Clarence Dean Cook, 33, Francis Lazore, 40, and Margaret, 38, were pronounced dead at the scene. Kathy Lazore, 30, was taken to Hotel Dieu Hospital where she died at 11:40 a.m.

The Hogansburg Volunteer Fire Department was called to the scene to use the jaws of life to extract the victim. The St. Regis Ambulance Service, the Akwesasne Emergency Team and the Bombay Rescue were at the scene of the accident to transport the victims to Hotel Dieu Hospital.

The Donaldson Funeral Home handled the funeral arrangements for Francis and Margaret Lazore and Kathy Lazore. The Cornwall Funeral Home managed the fureral arrangements for Clarence Dean Cook.

Cindy Terrance



Reverend Flieg, Jesuit priest at Akwesasne, marching in support of closing the speakeasies, May 9, 1986.
Photo: Akwesasne Notes

Vera's, a speakeasy at Akwesasne on the east end of the community. Closed May 10, 1986. Photo: Akwesasne Notes.

Josie's Place, a speakeasy at Akwesasne, before the May 10th fire. Photo:notes

Vera White Closes Her Bar "Permanently"

"If you think I'm going to dance for you, you're all nuts!" shouted Vera White in defiance to a crowd about 300 people at a meeting in the Tribal Council building May 11. Ms. White had been escorted to the meeting by trustees Rosemary Bonaparte and Julius Herne to publicly submit a letter stating she would close her speakeasy "permanently".

Ms. White also yelled a number of obsenities before signing the document. Ms. White bar was visited by a caravan of an estimated 100 cars and trucks the night of May 10. The long column of automobiles honked horns as they passed while one of the community leaders spoke to Vera White and her husband, Mose Laffin. Ms. White was told then that Josie's Place on Rte. 37 had been consumed by fire but an hour before and that the community would no longer tolerate the operation of a speakeasy on her property.

Ms. White assured the spokesperson that she would close her bar and would be home to recieve a delegation the next day. Her appearance at the Tribal Council was so abrupt as to catch many of those in attendance by surprise.

Mose Laffin told sources he was planning to convert the single room bar into a home which he did not want burnt down. Laffin said he was doing so "because you can't fight a crowd of angry Indians."

The bar, located on Beaver Meadow Road some six miles east of Tekahswenhkarorens - Hogansburg, is the second on that site, the first having burned down some two years ago. At the time of caravan to Ms. White's it was rumoured the bar was being defended by a small band of armed men. While there were a few people standing behind a wood barricade no firearms were visible.

The statement, as signed by Vera White is as follows:

I, Vera White, and Mose Laffin do agree on this 11th day of May, 1986 to:

(1) Permanently close our speakeasy operation on Beaver Meadow Road, Akwesasne.

(2) to allow the New York State Troopers to conduct a search and removal of any alcoholic beverages and illegal substances from the above mentioned premises.

(3) We are aware of the fact, that should we ever open such an establishment again, the PEOPLE OF AKWESASNE will take action.

Signed: Vera White

Witness: Rosemary Bonaparte

A search was conducted by the New York State Police with Mohawk observers the afternoon of May 11th during which all alcohol products were removed.

'Save Me', Akwesasne children appeal for help in closing the speakeasies, May 10, 1986. Photo: Tina Sunday.

Remains of the motorcyle Al Williams was killed while driving, May 10, 1986. Photo: Danny David

Speakeasy Claims Another Life

Alfred Williams, lost his life in a motorcycle accident on Route 37 on May 10th after leaving Josie's speakeasy in spite of calls by the protestors on Route 37 for him not to drive.

Henry Laughing was attempting to make a right hand turn onto Jock Road, 8 miles east of Josie's, when the motorcycle attempted to pass on the right shoulder of the highway, hitting the Laughing vehicle on the right front fender. The motorcycle carrying Williams and Gerald McDonald, 23, became airborne throwing one passenger against a highway directional sign. The driver was thrown east approximately 50 feet landing against a utility pole.

The Akwesasne Emergency team and the St. Regis Rescue Unit responded to the call. At this time a determination cannot be made as to who was the driver of the motorcycle. The accident is still under investigation by the New York State Police.

Tribal Council Meeting Leads To March On Speakeasy

The monthly meeting of the St. Regis Mohawk Tribal Council May 10 was marked by a march by representatives of the three Akwesasne Councils along route 37 to the site of Josies Place, a speakeasy located near the Racquette river.

The meeting was attended by a crowd numbers was estimated at about 350. Most were there to raise questions about the continued operation of two speakeasies on Akwesasne. One in particular, Josies, had been the location of a mass protest the evening before. A smaller group conducted a vigil on route 37 and Beaver Meadow Road, also on May 9, in an attempt to draw attention to what was described as a "violation of the will of the people."

Citing three referendums held during the past year, members of the assembly at the Tribal Council meeting wanted to know why the bars remained open. They were told by trustee Julius Herne that the Council was prepared to lodge a formal complaint to the New York State Police which he hoped would result in the arrests of the operators and closing of their businesses. However, speakers from the crowd questioned this tactic syaing it would only delay their wishes, which was to close the speakeasies immediately.

The Tribal Council, consisting of Herne, Rosemary Bonaparte and Lawrence Pyke, was asked why they did not exercise their mandates and work with the other two councils to close the bars. Representatives from the Mohawk Nation Council and the Mohawk Council of Akwesasne were called in by the people to clarify the status of the three councils with regards to the speakeasy issue. Bear Clan chief Tom Porter -Sakokwanonkwas said the Nation Council was ready to work with the others to plan a strategy for eliminating the speakeasies. He was joined by Mohawk Council of Akwesasne representatives Robert Skidders who said his government was already committed and had been so since December of 1985.

The trustees were asked if they would publicly show their concern about the recent fatalities associated with the consumption of alcohol at the speakeasies by leading a march to Josie's Place. Both Bonaparte and Pyke agreed to march but when Julius Herne said he would not, calls were made for his resignation.

A motion was made to ask the State Police to close the speakeasies effective that day. It passed unanimously after Charles Terrance said the police should be held to this one activity only.

The meeting broke up and re-assembled in the Tribal Council parking lot. A march proceeded, led by Bonaparte, Porter, Nation Sub-chiefs, Richard Mitchell and Richard Powless as well as Lawrence Pyke. A State Trooper monitored the large group but made no attempt to stop the walk.

The marchers reached Josies only to find the bar elected to ignore the councils and remain open.

Josie's Place on fire, May 10, 1986. Photo: Akwesasne Notes

A No Vote For Speakeasies

Indian Time has made consistent efforts to publicize the opinions and concerns of the people of Akwesasne. The results of three separate public referenda held during 1985 expressed and overwhelming attitude by our people to see the closure of the speakeasies that are within our territory.

The existence of speakeasies may be only one contributor to the high accident rates and other alcohol related problems at Akwesasne, but it is one that is within our immediate means to solve.

People's Referendum held on May 23, 1985

Close the Speakeasies	375
Leave them as they are	27
Invalid Votes	6
Total	408

St. Regis Tribal Council Referendum held on Nov. 16,1985

Close the Speakeasies	127
Regulate the Speakeasies	39
Leave them as they are	3
Invalid Votes	1
Total	170

Mohawk Council of Akwesasne Plebiscite held on Aug. 24,1985

Close the Speakeasies	163
Regulate the Speakeasies	46
Leave them as they are	28
Total	237

Total that voted	815
Close Speakeasies	665
Leave or regulate	143
Invalid votes	7
Total	815

Fire Consumes Josie's Place

AHNAWATE — Josie's Place, a speakeasy located on Route 37 four miles west of Tekahswenhkarorens, was consumed by fire Saturday May 10th.

According to the New York State Police, the fire was "suspicious" in origin but they could not pin point the exact cause, nor who might have been involved.

According to Indian Time sources the fire started just after Morris White left the building a half hour or so after his wife Josie White, had been arrested by the New York State Troopers.

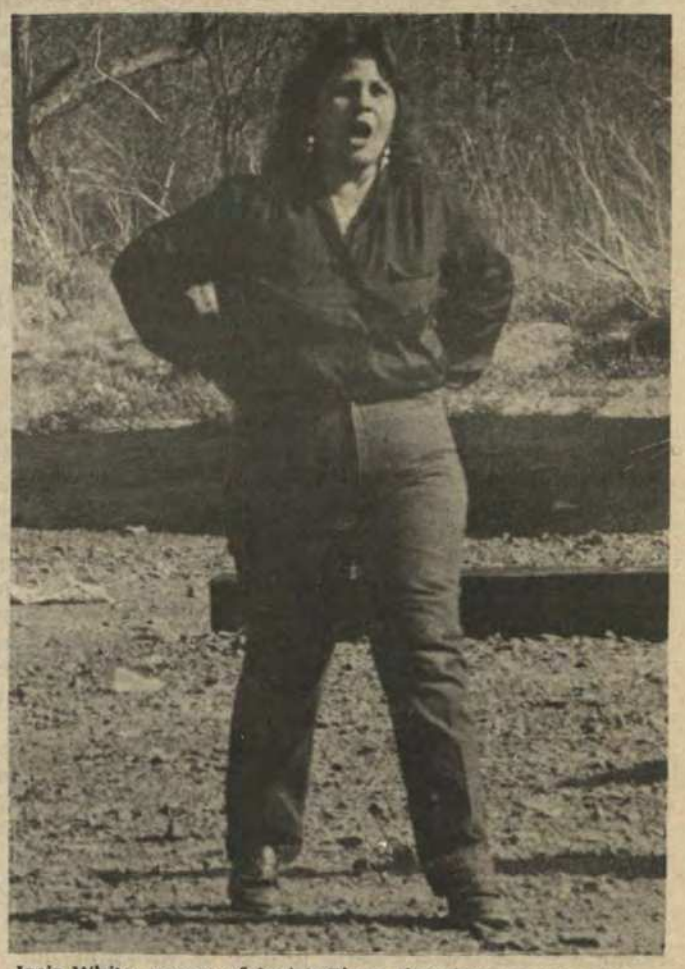
The Hogansburg Volunteer Fire Department responded to the fire but had difficult in reaching the location because of a massive traffic jam near the scene of the fire. A crowd of about 2,000 lined both sides of Route 37.

State Troopers were parked at Ahnawate Diner while the fire was in progress but did not attempt to investigate until the burning structure had collapsed into a mound of glowing ashes.

According to sources, the owner of the bar, Josie White, said she had information as to the identity of people she called "arsonists" and was prepared to not only attempt to bring criminal charges but has plans to re-open her speakeasy in a garage behind her home.

There was no confirmation by the Franklin County District Attorney's office as to an investigation about alleged "arsonists". Representatives of the New York State Police at the scene of the fire attributed the blaze to "firewater".

No estimate as to the financial losses suffered by Josie White was available.



Josie White, owner of Josie's Place, shouting at protestors, May 10, 1986. Photo: Akwesasne Notes

Peru Has 4,000 Disappeared In Less Than 4 Years

Background

In 1982 the Peruvian government declared a State of emergency in the area of Ayacucho and moved to suspend several constitutional guarantees in some provincess of the departments of Ayacucho, Auprimac and Hauncavelica located in the southern region of Peru.

After this measure had been in force a year, political and military control of the area was turned over to the Armed Forces due to the unabated growth of a subversive movement directed by a political party. The Armed Forces organized a Politico-Military Command with headquarters in the BIM military base No. 51 "Los Cabitos" located in the city of Ayacucho.

The inhabitants of the area declared in Emergency and under political/military control by the Armed Forces are mainly peasants living in isolated areas and gathered together via Communities and other forms of organization. This population lives in a state of extreme poverty as a result of the scarce crops from their lands which are unable to provide even scarce sustenance, and as a result of their abandonment and neglect by the Peruvian government.

The Politico-Military Command, unable to control the escalation in subversive activity, directs its action against innocent and defenseless peasants and illiterate and poor in the cities, repressing children, women, elderly and the general population indiscriminately.

Victims and their relatives have constantly denounced the kidnappings, detentions/disappearances and unjust imprisonments which violate the most basic human rights.

The most degrading possible forms of torture are used, methods which are sophicated and insulting to the human person. Among the more striking and intolerable human rights violations which might be cited, are the torture centers inside the General Headquarters of the Politico-Military Command and their local military posts, as well as the abstracting of self-incriminating confessions under torture, forcing victims to go against their own conscience.

To date the antisubversive measures have left entire families in complete abandonment, with neither economic nor moral support in the face of hunger and misery. In the offices of the Ministry of Public Welfare (a state institution charged with defending citizens' legitimate rights by constitutional mandate) more than 1500 denunciations of the abductions and detentions/disappearances by members of the Politico-Military Command have been registered. Nevertheless it is known that there are very many similar cases which have not been denounced due to lack of economic resources and fear of repression by the military.

The victims, despite their legitimate rights do not attain justice because they lack the economic resources needed to get through to the entities charged with dispensing justice. Much to the contrary, these families have been left in misery since the people kidnapped had been the economic providers of their homes.

The service for Peace and Justice was organized in Peru in 1982 under the light and strength of the Gospel and ecumenical principles, in the Christian option for active Non-Violence. From this perspective, Non-Violence does not mean passivity or pacification imposed from the top down. Peace is more than the silencing of guns. It is the abolishing of all economic, political and cultural violence in order to respect life, for peace is the fruit of justice: "You shall not kill whether through hunger or bullets."

As a consequence, Peru's Service of Peace and Justice is not insensitive to the violation of the most basic Human Rights precisely by those responsible for defending them. The violation of Human Rights is an intolerable offense against humanity itself, an offense which SERPAJ-PERU cannot ignore as its principle is the defense of Life and the physical and spiritual integrity of the Human Person.

Within this perspective, SERPAJ-PERU, through its Human Rights Department, has been responding to the most urgent needs of the relatives of the victims of repression, people who are in a state of economic, social and moral abandonment.

In the face of this situation Latin America's Service of Peace and Justice planned the visit to Peru of Adolfo Perez Esquivel, Winner of the Nobel Peace Prize and Latin American Coordinator of SERPAJ, who went right to Ayacucho, the very center of the violence and witnessed to the gravity of the human rights violations.

Si, Hay Desaparecidos!

Urgent Action Re: Guadalupe Ccallocunto Olano, age 30, PERU Secretary of the Association of Relatives of the Disappeared.

Guadalupe was arrested a second time in Lima on May 24, 1986, and is being interrogated at the counter-insurgency police headquarters in Lima. She is accused of giving leaflets to a young woman to hand out in the streets. This is not the truth and it appears that she was arrested because of her protection of human rights having participated in a recent protest with other relatives of the disappeared from Huancapi over the brutal murder of a campasino by the security forces in the emergency zone of Ayacucho, Peru. Guadalupe was detained for 4 days from May 13-16, the previous week. She was released through national and international pressure. She had been held the first time "to determine whether she was linked to the Sendero Lluminoso (Shining Path) insurgency violent movement". Her second arrest appears to be the result of a planned police surveillance.

Amnesty International

UA 115/86 Fear of Torture/Legal Concern 15 May 1986

Peru: Guadalupe Ccallocunto Olano, a woman, secretary of the Asociacion de Familiares de Detenidos y Desaparecidos en la Zona de Embergencia, Assocition of Relatives of Abducted, Detained and Disappeared People in the Emergency Zone.

A. I. is concerned about Guadalupe Ccallocunto Olano, aged 36. According to reports she was arrested on 14 May 1986 and was beng interrogated at a counter-insurgency police headquarters in Lima "to determine whether she was linked to the Sendero Luminoso (shining Path) guerrilla organization."

Sra. Ccallocunto, the mother of four children, is the wife of Eladio Quispa Mendoza, a public health worker whose whereabouts remain unknown since his reported detention by the army on 15 November 1983.

Since her husband's "disappearance" Guadalupe Ccallocunto has been active in the Association. She was part of a special commission that travelled in Europe with members of the Servicia Paz y Justicia (SERPAJ, Justice and Peace Committee) to bring to the public's attention the fate of at least 1,700 people, mainly peasants, who "disappeared" after being detained by members of the security forces.

The asociacion has been particularly active in organizating the relatives of the "disappeared," most of them poor, quechua-speaking peasants from Ayacucho, and requesting the government to clarify their relatives' whereabouts.

Amnesty International is concerned for the safety of Guadalupe Ccallocunto, who appears to have been detained solely for her lawful activities with the Association of Relatives of Disappeared People of Ayacucho.

Recommended Action: telegrams/telexes/air mail letters:

- expressing concern about reports of the detention of Gadalupe Ccallocuntod and seeking assurances that she is being humanely treated while in detention,
-urging that if, as it appears, she has been detained solely for her lawful activities for the protection of human rights, she be immediately and unconditionally released.

-Salutations-
Your Excellency

Guadelupe Ccallocunto Olcao, left, with Leanora Lenanorizemora (who was detained for 72 days in January of this year).

Please write letters (airmail), telegrams and telexes to those people appearing on the Amnesty urgent action issued at the time of her first arrest. Amnesty has issued a second appeal with the above new facts. You must include the sentence "second detention of Guadalupe on May 24". We are concerned about Guadalupe since the interrogation police have been suspected of torturing their victims. Send separate letter, etc. to Fiscal.

Guadalupe is a nonviolent activist who helped found the Association of the relatives of the disappeared, detained and abducted in the emergency zone. She is a leader among the mostly Quechua-speaking native peoplein the Andes. She is a member of SERPAJ (Service for Peace and Justice) and an organizer of the many relatives of the disappeared. She is the mother of 4 young children and lives in Ayacucho, the center of the violence. Her husband was disappeared by the security forces on Nov. 15, 1983.

Although at this moment it is most urgent to seek the release of Guadalupe, the members of SERPAJ have asked for other letters urging the president to meet and dialogue with the Association of the relatives of the disappeared and other relatives not part of the association as he had promissed in February, '86. Guadalupe was in Lima with others seeking this meeting as well. This letter should include the need, too, for the government to grant guarantees of safety to the relatives and lastly to investigate the more than 1,700 documented cases of disappearences by the military forces in the emergency zone.

Please use the address for the President of Peru, the Fiscal, to SERPAJ, and the Peruvian Embassy.

Louis De Benedette,
33 Depot
Uncasville, Ct. 06382

(Continued from Amnesty International)

Appeals to:
Presidente Alan Garcia
Presidente de la Republica del Peru
Palacio de Gobierno
752 Av. Canaval Moreya
Pescaderia, Lima, Peru

Dr. Cesar Elejalde
Fiscal General De la Nacion
Palacio de Gobierno
752 Av. Canaval Moreya
Pescaderia, Lima, Peru
(telegrams to: Fiscal General, Lima, Peru)
Copies To:
-Senores, SERPAJ, Apartado 5602, Lima 100, Peru
-Ambassador Cesar G. Atala, Embassy of Peru, 1700 Massachusetts Ave NW, Washington DC 200. Please send appeals immediately. Please check with the Colorado office between 8:00 a.m. and 8:00 p.m. if sending appeals after 26 June 1986.
N.B. second appeal issued May 29, 1986 with facts on second detention.

Letter Writing Campaign

If Guadalupe is released, this is no guarantee that her life is not in danger. Please write letters and include the need for the President of Peru to meey with the Relatives of the disappeared and to grant protection to these people who are seeking justice in defense of their loved ones. SERPAF reports that there have been more killings, rape and torture of the Native people in the emergency zone over the past few weeks thatn in the past 8 months. Gualdupe, they report, can be seen in this context of increased violence by the security forces in their attempt to pacify the region and complete the genocide. It is clear also that Presidnt Alan Garcia has no desire yet to meet with the association of the relatives of the disappeared dispite yet to meet with the assiociation of the relatives of the disappeared of justice not the practice of it.

Urge him to meet with these relatives an to stop the violence.

BIA Admits Errors In Relocation Program

SANDERS, AZ (IPN)—As the July 6 relocation deadline for Navajo removal from Hopi land approaches, the Bureau of Indian Affairs admitted it has made some errors in its relocation plans.

After the BIA spent $300,000 to build one house, dig an 800 foot deep well and construct three miles of roadway to allow access to Arizona 666, it was discovered the house was built on the wrong site, the well is dry and federal regulations caused the road to end one-half mile from the house.

Ralph Watkins, chairman of the Relocation Commission, said the mistakes are more than monetary. Watkins said he feared the BIA's actions may have created a rift in what was intended to be a working partnership between the commission and the BIA.

"We are concerned about the people we are responsible for, the 1,200 families who have moved but have yet to receive their benefits, and the commission staff," said Watkins.

In response to a threat to disband the commission and give the BIA total control of relocation efforts, Watkins said, "The Relocation Commission is in charge."

I can't imagine there's any chance of those who want us to go inking in and doing away with the commission," said Watkins. "But I suspect there are BIA officials who've had it in their craw for some time now that the commission even exists."

He said he believes Ross Swimmer supports the commission but has been pressured to go along with the proposal.

Testimony on Refugees
Surviving Relocation in South Mexico

Father Dan Jensen, a Maryknoll priest who recently spent four months in a Guatemalan refugee camp in Campeche, Mexico, described his experiences during a recent visit to the Bay Area.

Father Jensen has a longstanding interest in Guatemala. From 1961 to 1978 he worked in Huehuetenango among the Kanjobal and the Chuj people. From 1978 to 1982 he worked in Guatemala City with internal refugees. After the four year old son of the family with whom he was staying was kidnapped and tortured by the secret police, he decided to leave Guatemala. "I didn't want to get innocent people in trouble," he explained.

In 1985 he volunteered to work in the refugee camps in Campeche, where a large number of Guatemalan refugees have been relocated by the Mexican authorities. Initially his main function was to provide a listening ear to the refugees, most of whom fled to Mexico in 1983, in an attempt to escape the massacres committed by the Guatemalan security forces in the Highlands. Father Jensen remembers: "Everyday I would listen to stories of horror, persecution, death and destruction,...general bloodiness, from about 8am until noon. By noon I couldn't take it anymore and would have to stop of a while...I often wonder how they could take it, living with it day in and day out."

One of the most significant massacre stories he heard was that of Quarto Pueblo in Ixcan. "In this area they had discovered oil under the people's land. There had been a move to get the people out but they wouldn't go. Ten days before Rios Montt took over, in March 1982, people had come in for the usual Sunday market, and they noticed soldiers were around in greater concentration than usual. Then suddenly the soldiers began shooting in the air and hemming the people in. They herded a lot of them into the Catholic and Evangelical Protestant chapels. They had about 500 people in the two chapels, and they piled up burnable materials around the chapels, put horses inside, locked the doors, and set them on fire. The horses of course stampeded and killed a lot of the people inside the chapels. Those that weren't killed by the horses were burned to death. For anybody who fled, there was a ring of soldiers around the chapel who shot them. It was from survivors who did escape that the word got out. That started an exodis from the area."

Many people escaped to Mexico and settled in refugee camps in Chiapas, near the border. In 1984 the Mexican authorities decided to relocate the refugees, although the refugees preferred to stay in Chiapas. "They were herded into boxcars and moved to Campeche. Campeche is a semi-arid, low-scrub jungle, not a very pleasant place to be. This is about a quarter inch of topsoil, if that, with a very fragile ecology. Mexico has long been trying to populate that area, to bring farmworkers into the area, and they've always been unsuccessful because no one wants to move there. And all of a sudden they had 20,000 farmworkers they could move in."

The first group was moved to Mayatecun camp in the summer of 1984. At present there are about 10,000 people in that camp. Because these refugees came from Ixcan, they were used to the hot weather, but were very concerned about the lack of water. As this part of Mexico has no surface water, they had to dig very deep wells. Water soon became the number one topic of conversation in the camp. Each street or block has a faucet where people can obtain water in mornings or afternoons of about two hours. However, some days there is no water at all.

Two months after the first refugees were settled, a second group of about 8,000 was brought in boxcars from Chiapas to an area southeast of Campeche City that is now called Quetzalitlan. "When they got them to the holding camp, they realized the area hadn't been prepared, that there were no houses. So they kept them in large factory sheds for about two months, 8,000 in these sheds with no water and no toilet facilities. They brought semi-cooked food in for them. Conditions were awful. Many people died of dysentery or of measles."

Finally the refugees settled in houses made of twigs with tar paper roofs. They built a small central park, a bandstand, benches around the park, They also built a school, a clinic, churches, and a market. Some of the projects were started at the urging of COMAR (the Mexican refugee commission), but much of the work was done at the initiative of the people.

About 75% of the men are involved in collective farming. They spend six hours a day working in the cornfields or on other agricultural projects. "People who are sick or old are excused from that. Then there are people who work in professions, who work for the good of the camp, for instance school teachers, tailors, carpenters. After they put in six hours a day they're allowed to do their own thing. Every family has its plot where they can raise anything they might want." The harvest from the collective farm is distributed equally among everybody. Workers do not receive pay for their labor, except a salary of $10 per month. Their salary is paid by COMAR who uses funds from the United Nations High Commission on Refugees.

The school system is one of the most promising features of the camp. There are 2000 students in the camp, but no classroom has more than 40 or 50 students. Most teachers are not credentialed but have received some training from a committee of certified teachers. They are all Guatemalans and teach Guatemalan subjects. The results are good: some 70% of the first grade students know how to read. The classes are held in Spanish, because eight different languages are spoken in the camps and dividing the students by ethnic groups would create tremendous logistical problems.

The use of Spanish points to one of the major problems in the camps: The loss of Indigenous culture. "the people are going to lose their particular culture if they stay there much longer," Father Jensen observed. Because of a number of Indian languages are spoken in the camps, Spanish has become the lingua franca of the marketplace and the schools. The distinctive dress of the indigenous cultures may be lost as well as weaving is not being done. "Because they don't have the money to get the material they need for weaving they're reduced to wearing cheap polyester dresses. They have one set of their native dress, and they're keeping it for when they return to Guatemala. Also, many are forgetting how to make tortillas by hand. They have a tortilla press now."

One of the most serious losses is that the old people did not survive the exodus from Guatemala. The camps are mostly populated with people under 40 years old. The few who are 55 to 60 years old are considered "anciano." In Indian culture, it is the grandparents who tell stories and pass on the history of the people. "The younger people either don't remember the stories or don't have the time to tell them. In their culture, the woman is the one who conserves the culture. The grandmother isn't there to tell the stories, so a lot of the stories are being lost."

COMAR is extremely jealous of its power in the camps, and will not allow any project to exist without its approval. Yet some very good projects have been undertaken: beekeeping, breadmaking, yogurtmaking. Yogurt provides the necessary calcium that children in the camps so often lack. Another health problem in the camps is tuberculosis; about 50% of the people suffer from it. COMAR provides medical assistance in the camps, "But they're hindered because they don't have a great many medicines. Most of the medicines they have is penicillin — if you break a leg or have warts, they give you penicillin. The United Nations High Commission on Refugees have been giving a good amount of money , but a lot gets stuck on sticky fingers coming through COMAR. So there is limited finances available."

The refugees cannot leave camps without permission from COMAR. If all goes well they are allowed to leave for two weeks every two months. They use this time to sell their labor to the haciendas in the area. Frequently they are cheated or their contracts are not honored. They often have to bribe their way out of the camps by giving up to one third of their salary to the immigrant officials. Guatemalans are much sought after by local landowners because they are extremely hard workers and can be paid less than Mexican workers. This, of course, creates a certain amount of resentment in the neighboring population, especially since nothing has been done to intergrate the refugees into the local communities.

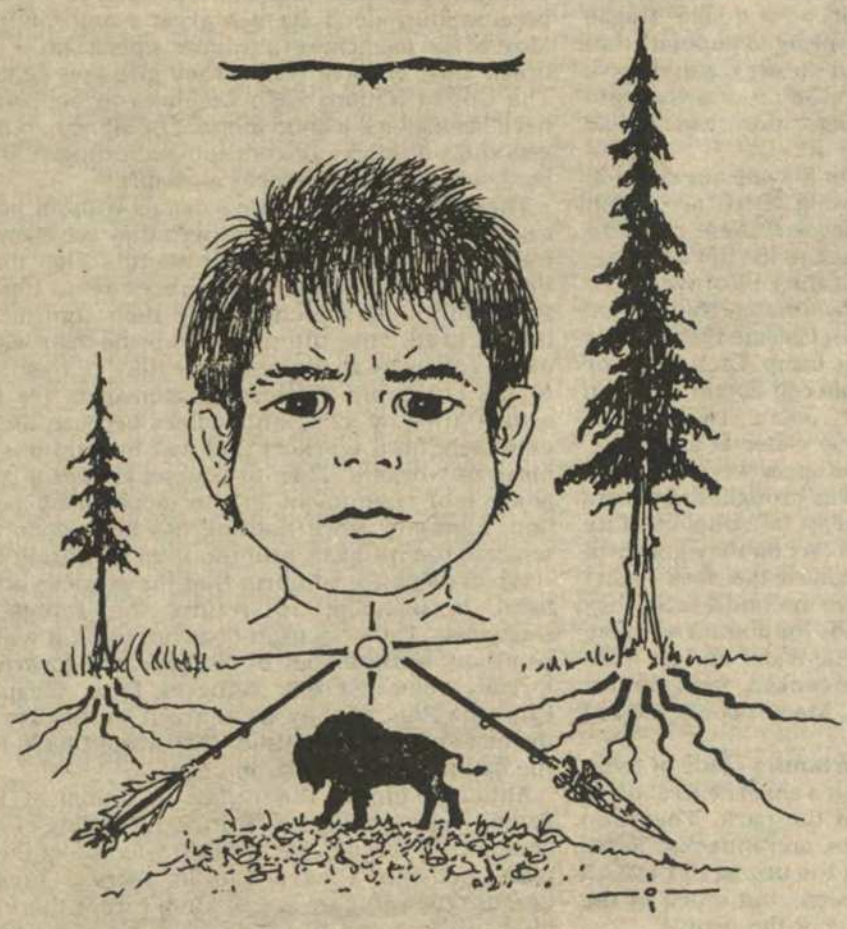
While there are rumores that the Mexican government is planning to return the refugees to Guatemala, Father Jensen does not think it will happen soon. In December of last year, the government forcibly relocated 600 refugees from Chiapas to Quintana Roo. "If they were about to relocate them to Guatemala, I don't think they would have risked the bad publicity at that moment."

Although life in the camps is dismal at times, Father Jensen notices a "wonderful feeling of hope" among the refugees. He adds: "It was one of the happiest moments I have had in years...I think it's because the refugees are so kind. I went there to be kind to them and they ended up by being kind to me...Despite the stories of horror and torture and everything else, there is a feeling of hope and that things are getting better."

PEACE AT LAST

For the first time in a long time, I am finally at peace,
The troubles within, are beginning to cease.
I have to give up, my ways of the past,
Because there was just no way, that I could last.
My life was unmanagable and the pain was deep,
It haunted me during the day and kept me from sleep.
Too many drugs and too much to drink,
It got so bad, that I could hardly think.
I was caught in a circle, with no way out,
at times I wanted to stand up and shout.
"I need some help, but I don't know how,
and death is just down the road, a few drinks from now."
Well my cries were finally heard, by a group of friends,
and that was the beginning, where the hurting ends.
I was met with handshakes and a few gentle hugs,
They showed me a simple life, one free of drugs.
I had to stop fighting and swallow my pride,
My life has ended, the old me died.
But I started a new life, just one day at a time.
It wasn't long after, that I started feeling fine.
It was really simple, once I started to think.
Just live for today and don't touch that drink.
It hasn't been easy, but it has been good,
and I'm doing something now, I never thought I could.
A life without drinking, now that's something new,
No more partying or going out for a few.
and I finally found something, that I thought I'd never find,
and all that it is, is just Peace of Mind.
But I really couldn't do it, with out you people here,
you really helped me out and took away the fear.
So there's just one more thing, that I'd like to do,
Instead of a Bud, "This Coffee's For You."

— Vaughn Phillips



No Red

silver fish
swim sandy rivers
sky turns golden
orange sun
but no red
here
buffalo gone
grassy plains
dwindled
no red
no red
condos
cowboys
grey clouds
reservations
white walls
drying trees
alcohol
no red
here
no red
no red
except on
a flag
(and
i'm told
it stands
for blood
there)
black crows
screaming hawks
no red
no more

MM Browne

Poetry

The Native
(American)
Indians, Ho!
Never would have, never would have,
Nailed
That
Naked
God-Man
To
A
Cross
—Kathryn Stewart McDonald

- FAVORS -

As the moon goes through her phases,
  - we continue to exist.
And as they try to change our ways,
  - we do our best to resist.

When there is no-one left to trust,
  then, real dreams shall turn to dust.
Without the presence of earth-trapped souls,
  the Elder Race may forfeit their goals,
  - and we may be doused,
    - just as easily as finite fire coals.

To deeply understand the wise, Ancient prayers,
we must resort to the Earth's Ancient layers.

Questioning the Universe is the easy part,
  - listening to the answers is a good way to start,
- but, by far, the heaviest cart?
to face the Ancient Ones,
  - and return with a peaceful heart.

Sacramento River / Wind River

MM Browne

I.
there was no wrong turn
at San Francisco Bay
as the humpback whale
glides purposefully
upriver:
past factories, towns, and cities,
past children laughing on the shore,
past deer who stop in the woods

visions of Loch Ness
and other monsters
follow in her wake;
Californians dream nightly
of secrets they'd forgotten
they knew

her magnitude
opens their eyes
her delicate movements
leave them breathless;
and those who can listen
hear her sighs
and those who can see
notice her tears

II.
there is no right way
to live here;
a culture has been swallowed
by madness
and left to die
in the shadows of mountains:
the ancestors have passed on
the freedom has passed away
the promises have passed right by

a young brave should be hunting
and dancing and learning
beneath the sky,
through mountains,
across plains and deserts,
in caves and tepees—
not dying
not weeping in corners

return us our children,
Great Spirit;
we will open their eyes
to your ancient ways,
and dry their tears
with the breath of your winds—
give us a sign
that the rivers
shall once more
hold greatness and peace
for all people

III.
the whale moves farther
upstream:
she smiles

Cordillera Peoples Ally Against Invasion

The Cordillera mountain range in the Phillippines has for several years been the most heavily militarized area on the island of Luzon. It is the ancestral land of seven main ethnic groups, known collectively as the Igorots. Rich in mining, timber and hydro-electric potential, the Cordillera has, since the time of the Spanish, attracted foreigners and lowland Filipinos anxious to exploit these resources. This led to a series of public land laws, initiated by the Americans during their occupation and continued throughout the rule of President Marcos.

These laws and presidential decrees, designed to facilitate access to natural resources, have, in effect, made most tribal Filipinos 'illegal' inhabitants of their own ancestral domain. Today, these people are using traditional peace pact arrangements to achieve greater unity among themselves. They believe that it is only through such alliances that they can effectively address their common problems: as victims of counter-insurgency operations and through being 'legally' defined as squaters on their own land.

History of Resistance

For more than 300 years the people of the Cordillera have vigorously resisted foreign pentration of their mountain homelands. Like the Muslim groups in the southern Phillippines, they were never successfully brought under Spanish control. Consequently, they have been able to maintain more of their cultural traditions than have lowland Filipino groups. Today, this tradition of resistance is being expressed in a campaign for the creation of a separate 13th region, the Cordillera Region, which would contain the Cordillera provinces only. In this way, it is hoped, the Igorots can regain political control over their lives and resources.

Other men and women of the Cordillera, deeply influenced by the loss of their ancentral land and by military abuse, have opted for armed struggle. One of the best known tribal Filipinos to have chosen this option is Father Conrado Balweg, a Tinggian tribesman and Roman Catholic priest. While proportionally small in number, those joining the New Peoples Army (NPA) in the Cordillera represent one of the latest expressions of resistance by the Cordillera people to outside domination.

In June 1984, members of the various Cordillera groups met in Bontoc, the capital of Mountain Province, to form the Cordillera Peoples Alliance (CPA). Today, the CPA is a coalition of traditional peace pact associations, farmers groups, weavers associations, traditional youth organizations and professional groups. Altogether, more than 70 member groups spread out across the Cordillera, make up the network. Through a strength in numbers approach, the CPA addresses the problems of insecurity of land tenure, social discrimination, political misrepresentation, and military abuse.

Torture and Repression

The CPA members' commitment to the defence of their rights has led to their harassment and arrest. Many have had their lives threatened by the Phillipines military. In October 1985, a CPA organizer and two active members were arrested in Mountain Province. Two were taken down to the Bontoc River and tortured during their interrogation. Through the intervention of the local CPA network in the town, the detainees were brought before a judge and bail money was quickly raised before further harm could be done to them. They were charged with subversion, a crime which carries a possible death penalty.

On January 23, 1986, six student leaders, all tribal Filipinos and active CPA members, were arrested in Baguio City, Benguet, for having in their possession posters bearing anti-government slogans. They were detained in Camp Dangwa Benguet and were also charged with violating the anti-subversion law. Tribal spokespersons at that time feared that this would be the beginning of a crackdown which would grow worse during the early months of 1986. It is now hoped that such detentions and torture will cease under the Aquino Government, but as yet these CPA members and organizers have not appeared on the lists of political prisoners who have been released.

Mining pressure intensifies

In February 1986, Survival International received reports that armed guards of the Benguet Corporation, which claims exclusive mining rights to large areas in the Cordillera, denied the self-employed Comote miners (Kankana-ey and Ibaloi gold panners) the right to their traditional source of livelihood.

Carrying signs, "We are Hungry" and "Unite to Defend our Ancestral Lands", the miners and their families have been picketing the Kelly mines of the Benguet Corporation for more than six weeks. They are demanding access to areas where their families have been mining small amounts of gold for many generations. They claim that since the Benguet Corporation opened the Kelley Mines in 1982, private miners in the area have been driven out, apprehended and even jailed for engaging in traditional mining.

An attorney, representing the Benguet Corporation, met with the protesters in early February and admitted that the Corporation knew that the tribal people had been mining there for many years but claimed that it was not the Corporation's turn. During the meeting, tribal representatives explained that they had no other source of livelihood and that without mining they would starve. They also protested that discharges from the Kelley Mines were polluting the river, causing many fish to die. The corporation has responded by filing trespassing charges against those who are defying the ban on private mining.

A worrying aspect of this dispute is that Jamie Ongpin, recently appointed by President Aquino as the new Minister of Finance was, up to the time of his appointment, the president of the Benguet Corporation. He has also long been an advisor to Corazon Aquino on economic and development issues. His appointment has caused many tribal Filipino leaders to fear that the new Government's plans of "revitalising industry" and "getting the economy back in order" may, as in the past, be carried out at the expense of the tribal populations. Rich mineral deposits and hydro-electric potential in tribal areas have promoted former Philippine governments to call on tribal Filipinos to make "sacrifices on behalf of the national good".

Atta Lands Still Under Attack

Violence in the Cordillera region has grown steadily since the late 1970s when the Marcos regime planned the construction of a series of hydro-electric dams in the Chico River Valley. The project would have required the forced relocation of thousands of Kalinga, Bontoc and Kankana-ey families. After fervent local and international opposition, a ten year moratorium was placed on the project but only after many of those who resisted had been killed by the Philippine soldiers, assigned to put down any resistance to the project. That time marked the beginning of a new era in the development of greater tribal unity on one hand and increased militarization and military abuse on the other.

In 1982 the military initiated **Oplan Cordillera** (Operation Cordillera) a pacification programme designed to win the 'hearts and minds of the Mountian Tribes'. The programme, which aims to clear areas of anti-government elements and provide public services, is patterned after US-initiated pacification programmes attempted during the war in Vietnam. These counter-insurgency operations have brought tremendous suffering to villages throughout the mountainous areas of northern Luzon. Arbitrary arrests, disappearances and summary executions have been prevalent. Many government officials responsible for providing services will not enter contested areas for fear that they too will be accused by the military of being subversive.

One area where the operations are particularly brutal is along the northern border of Cagayan and Kalinga-Apayao provinces. Since the beginning of 1985, members of the New Peoples Army have waged an ongoing battle against Taggat Industries. Responsible for more than 80% of the logging in the Cordillera, this company has taken over large tracts of tribal lands, prohibiting many Isneg farmers access to their farming areas. In response to the rebels and in coordination with the Philippines military , Taggat began bombing the mountain areas which are the homelands of two tribal populations, the Isneg and Atta. Between March and August 1985 there were 17 incidents of bombings and 30 cases of machine-gun strafings carried out from aircraft using the logging company's airstrips.

On the ground, patrols of Philippines Constabulary, a branch of the Armed Forces of the Philippines (AFP) have swept through Isneg and Atta villages arresting suspected guerrilla sympathisers. Some of those detained have disappeared and many more have been tortured. In February 1985, Atta homes were burned in one area of Sanchez Mira, Cagayan and in July the larger village of Pureg, also in Sanchez Mira was evacuated and set on fire. Alejandro Agulan, a respected Atta elder, suspected by the military of sympathizing with the insurgents was executed by members of the Civilian Home Defense Forces (CHDF), the para-military arm of the AFP. The wife of Alejandro's brother was shot in the back while running towards the forest during an early morning raid on a Negrito camp by the Philippines Constabulary. The soldiers were searching for members of the New Peoples Army.

Today the Atta have dispersed. Leaving their forest homes, many have sought refuge in the lowland areas where their only means of support is to work as contracted agricultural labourers in the rice fields of the lowland Ilocanos. Their daily wage for this seasonal work is less than one dollar. Their children continue to suffer from serious malnutrition. Even in this lowland environment they face military harrassments, accused of being subversive by the Government with which they have little contact and know little about.

Action

The Aquino government has not yet made clear its policies towards tribal Filipinos and the development of their lands, although it has been reported that the new President has agreed to meet with a group of tribal leaders to understand their concerns better.

The political change in the Philippines provides an opportunity for the Government to make a fresh start in its dealings with tribal Filipinos. It is imperative that this opportunity is not missed. Tribal Filipinos are seeking international support as they press for a recognition of their land rights and their right to self-determination. In response, **Survial International** telexed the new President of the Philippines shortly after her instatement, urging an end to the dispossession and repression that has characterized the past. **Survival International** has also drawn attention to the continuing violations of tribal peoples' rights in the Cordillera.

Recipients of this Urgent Action Double Update are urged to write letters to the President of the Philippines (President Corazon Aquino, 25 Times Street, Quezon City, Philippines), similar to the one copied below:

Dear President Aquino,

Your instatement as President brings renewed hope that justice and peace may prevail in the Philippines.

I am writing to draw your attention to the serious predicament of the tribal minorities of the Philippines, who continue to suffer from the violent takeover of their lands.

I have, in particular, been concerned by reports of the repeated bombing and strafing of the villages of the Atta Negritos of the Cagayan valley as a result of the militarization of their lands. Severe mulnutrition among the displaced Atta has resulted.

Problems stemming from the progressive take-over of tribal lands have also characterized the central Cordillera of Luzon. I have been very alarmed by reports of the harassment, torture and imprisonment of tribal peoples from Mountain Province, in October 1985, and Baguio City, in January 1986, and of the present conflict between Comote miners and the Benguet Corporation.

I urge that you look carefully into these matters and take steps to ensure that those responsible for these abuses of tribal peoples' rights are brought to justice.

The problems faced by tribal Filipinos stem from a denial of their rights to their traditional lands and to the imposition of development programmes against the peoples' will. I strongly urge, therefore, that you ensure that effective legislation is enacted that recognizes the rights of tribal Filipinos to the collective ownership of their traditional lands and their right to control development in their homelands.

I look forward to hearing how you plan to deal with these matters.

yours sincerely,

PLEASE SEND SURVIVAL INTERNATIONAL COPIES OF ANY LETTERS SENT AND REPLIES RECEIVED, SO WE CAN MONITOR AND REPORT ON THE EFFECT OF THE CAMPAIGN.

(Source: Survival International, 29 Craven St., London, England WC2N 5WT.)

Tribes Seek Hanford Nuclear Plant Shutdown

The Columbia River Inter-Tribal Fish Commission today called on the United States government to close down the N Reactor at Hanford Nuclear Reservation because of unanswered safety questions that have risen in light of the Chernobyl disaster. The Commission is composed of the fish and wildlife committees of the Yakima, Warm Springs, Umatilla and Nez Perce Indian tribes and carries out technical assistance and policy coordination functions.

According to S. Timothy Wapato, Executive Director of the Commission, "the member tribes of the Commission, in treaties with the United States, were guaranteed the right to take fish both on their reservations and at their usual and accustomed places within the Columbia Basin. All of our member tribes' reservations are located within 150 miles of the Hanford N Reactor; the Yakima Indian Nation's reservation actually adjoins the Hanford Reservation."

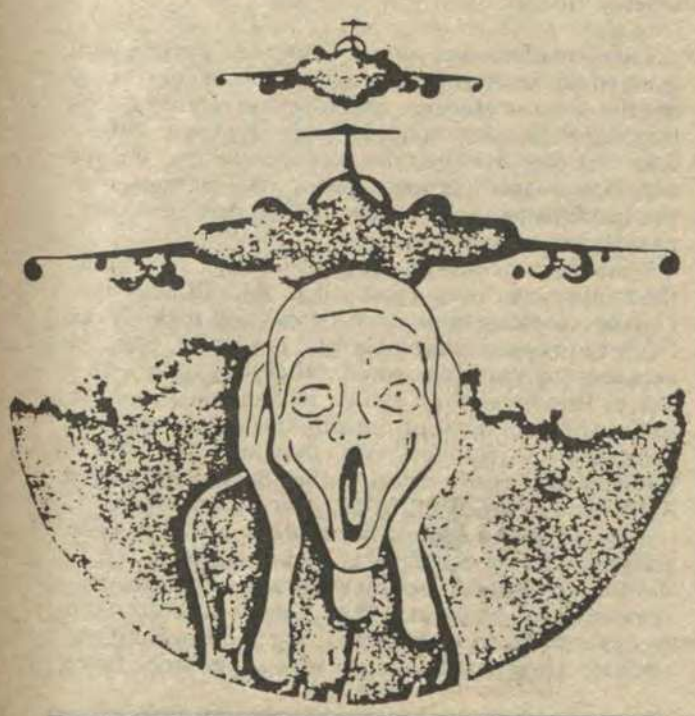
"The N Reactor at Hanford was built in 1963 and is similar to the Chernobyl reactor in that it is a graphite-shielded reactor without a containment building," Wapato continued. Further, it is not licensed by the Nuclear Regulatory Commission and could not be licensed without a steel-reinforced concrete containment structure. Even the Department of Energy recognizes that the facility is unsafe," Wapato said.

According to the Department of Energy's FY '87 Budget Request, "The raw water supply system to the graphite shield cooling system cannot now withstand seismic forces postulated for such an accident. Should such accident occur, water may not be supplied to the system, increasing the potential for core meltdown."

According to Wapato, "There are geologic faults under the Hanford reservation that are believed by NRC seisomologists to be coupled with the Rattlesnake-Wallula fault that was responsible for the 1936 Milton-Freewater earthquake."

"In addition," Wapato said, "for more than four years, the N Reactor leaked radioactive water from its spent fuel storage. The possibilities of further unreported leaks is a totally unacceptable risk to the tribal fishery resources guaranteed by treaties with the United States and to the people who depend upon those fish."

"In light of the fact that the N Reactor is scheduled for the permanent shutdown in the early 1990s because its graphite blocks are wearing out," Wapato concluded, "it only makes sense, in the wake of the Chernobyl disaster, to close the reactor immediately."



Army Abuses Reported In Nicaragua

Sandinistas Pay Victims' Families

By Nancy Nusser

MANAGUA, Nicaragua, April 11 — A document written by Nicaragua's Sandinista government reveals that its Army troops have committed some human rights violations, including rape and murder, but a senior official has denied that the government ordered the crimes.

An Interior Ministry report shown to *The Washington Post* acknowledges that 35 persons have been killed, raped or wounded by government soldiers since 1983.

But in a recent interview, the deputy minister of the interior, Luis Carrion, said, "There were abuses. What is not true is that they were ordered."

The government drew up the document to refute the charges by a former Interior Ministry official, Alvaro Baldizon, who defected to the United States in July 1985. After it was written the government apparently decided against circulating it publicly.

Baldizon told the State Department last year that government troops had killed 2,000 people, most of them under special orders from Sandinista leaders. The testimony has been widely distributed in Washington by the Reagan administration to support its charges of massive human rights abuses by the Sandinista government.

Independent international and Nicaraguan human rights groups, however, have reported some human rights violations in Nicaragua, but no pattern of widespread, systematic abuses by the Nicaraguan government or armed forces.

In an interview at the State Department last October, Baldizon, formerly a member of an Interior Ministry committee for investigation of human rights abuses, said that in 1982 the Sandinistas drew up guidelines for officials in an effort to control "anarchic killings" that might draw international attention.

He said the rules, known as "special measures" require that any summary execution be authorized by Interior Minister Tomas Borge or Carrion. Nicaragua's legal code does not provide for the death penalty.

Baldizon said his office investigated 700 cases which 2,000 people were killed; 90 percent, he said, were killed under these "special measures".

Representatives of Americas Watch, Amnesty International and the Nicaraguan Permanent Commission on Human Rights interviewed recently could not confirm that the number of political killings by government forces in the past three years had approached 2,000 as alleged by Baldizon.

In a separate development, Americas Watch representative Juan Mendez said here that his group has learned that the families of 99 persons killed by Sandinista troops are receiving financial compensation through a special government program. In a recent visit to Nicaragua, Americas Watch representatives were told by three sources, including a government representative, that the Sandinistas are aiding the families, whose relatives disappeared or were killed on Nicaragua's eastern Atlantic Coast in 1982. A senior government official confirmed that the program exists but did not give the number of families involved.

The Interior Ministry report details the 1983 murders by Sandinista security troops of two Christian evangelists accused of working with the anti-Sandinista guerrillas, as well as the 1985 killing of a draft evader. Those murders appeared to have been politically motivated. In another incident in 1985, a soldier threw a grenade into a discotheque, killing three persons and wounding 21, apparently because of a personal problem.

A high-ranking Sandinista official said that the report, which said that all the soldiers charged received prison sentences, was aimed at countering Baldizon's charges. The official said it may not include all incidents of abuse by the Army.

In January, Baldizon's brother was sentenced to 10 years in jail for encouraging Baldizon to defect, Americas Watch has reported. Baldizon has been sentenced in absentia to 30 years in prison for stealing an Interior Ministry document.

Members of Baldizon's family said his wife and father-in-law were detained by security police immediately after he defected.

(Source: The Washington Post — April 12, 1986)

Native Support Group Formed

A support group with a grass-roots international membership has been organized to aid the Miskito, Sumo and Rama Indians on Nicaragua's East Coast. PANA PANA (which translates from the Miskito "to help each other") has formed an emergency response network and is starting a Newsletter. The group will also engage in fundraising and public education.

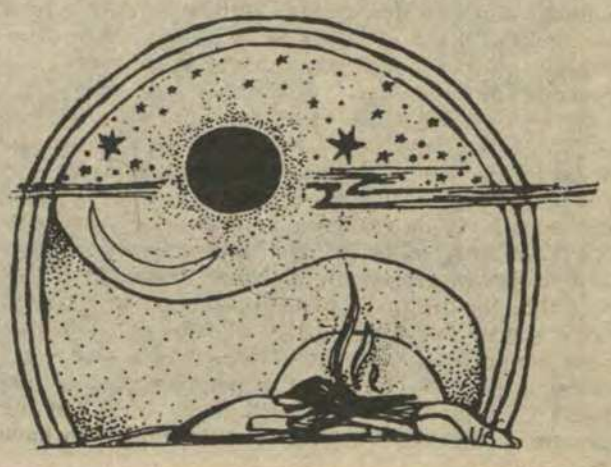
The idea for such a group — in the minds of many — emerged actively in Geneva, Switzerland last summer during the meeting of the Working Group on Indigenous Populations. There Indian activists and supporters met with Brooklyn Rivera, who welcomed and encouraged the idea. Rivera is the General Coordinator of MISURASATA, the organization which represents a majority of the Indians on the East Coast. MISURASATA, unwilling to become the pawn in the power struggle between East and West, has been careful not to align itself with either side, in it's attempt to protect and maintain the Indian way of life, and to retain control over Indian lands. MISURASATA fights for the integrity of the Indian villages and does not seek the overthrow of the Managua government. Indians in Nicaragua maintain one of the last traditional hunting and fishing economies in the western hemisphere but this way of life has been severely disrupted and threatened in the last five years.

Like MISURASATA PANA PANA opposes all outside intervention in Nicaragua but supports the Indian demand of self-determination over their territories.

Recently, PANA PANA activited its emergency response network to pressure the Nicaraguan government to stop the bombing of Indian villages, particularly Layasiksa. Within the village on a fact-finding tour were Clem Chartier, President of the World Council of Indigenous Peoples, Hank Adams, Director of the Survival of American Indians and Russell Means, American Indian Movement. After 15 days of bombing, these North American Indian leaders escaped to safety in a dugout canoe.

Support for PANA PANA has already come from Canada, France, Belgium, Sweden, as well as the United States and from Indians in Central and South America.

To join, or for more information, please contact: *PANA PANA, General Delivery, Accord, N.Y. 12404, USA.*



Miskito Indians Flee Nicaragua — Up To 10,000 Now in Honduras

Akwesasne Notes correspondant Sue Devall travelled to Central America recently to investigate the conditions of the Native refugees in Honduras.

What Ms. Devall found was a Native nation torn away from its indigenous territories as the Nicaragua government seeks to secure its northeastern boundaries.

Notes is extremely grateful to the Miskito people for their assistance in preparing this report.

Miskito family preparing dinner in Honduras refugee camp — Photo: Sue Devall

On April 24, I travelled to La Mosquitia, Honduras to investigate the new arrival of approximately 10,000 Miskito Indians who had fled Nicaragua.

These people had only recently been permitted by the Sandinista government to return to the Rio Coco River area. Forcibly relocated by the government in 1982, they were all kept in government relocation camps until June 1985 when the government began permitting most of them to return to their village sites along the Coco River.

Media reports have been mixed regarding the reasons for the mass exodus. The Washington Post attributed the flight to increased fighting between contra rebels and Sandinista troops. North American journalists attempting to fly from Managua to the Nicaraguan site of the Coco River were denied permission by the Sandinista government. Nicaraguan newspaper declared that the Miskito Indians had been kidnapped by contra forces.

Kisan, the Indian resistance group affiliated with the contra umbrella group UNO, said that Sandinista troops came through the village of Bilwaskarma trying to forcibly draft men between the ages of 12-45 for the military. When the Indians resisted, the Sandinistas left and later returned with tanks and weaponry and opened fired.

Americas Watch came out with a report indicating that Kisan had scared the Indians into fleeing Nicaragua in order to manipulate the media and gain votes in Congress for aid to the contras. In my opinion, it appears more likely that the Sandinistas, fearing increased military activities by the Nicaraguan opposition on the Rio Coco, decided to mount their own offensive first.

Knowing that their past oppressive policies had made enemies of the Indians in the region, the Sandinistas saw an easy opportunity to drive the Miskitos from Nicaraguan territory once and for all. At the same time, they achieved a major military victory by gaining greater control of the northern frontier, making it far more difficult for any Sandinista opposition groups to penitrate this region of the country.

During my two week stay in La Mosquitia, I lived with refugees who had been residents in Honduras for 2-4 years, sharing their meager yet generous offers of food, water and housing. Interviews with the newest arrivals were conducted at transient centres in and out of the rain, under pieces of canvas tarp which served as the only daily living shelter for the Indians.

In Tapamlaya, scores of Miskitos that had recently fled sat together, listlessly waiting for UNHCR (United Nations High Commission for Refugees) to transport them to more permanent camps.

Many of them had fled from the villages of Bilwaskarma and Wasla. They came with nothing more than the clothes that they wore. Miskitos fleeing from other villages further removed from the shooting were able to carry more belongings. One woman whose husband had died of sickness and who had no sons carried a 60 lb. sack of rice for three days walking through the jungle.

There are many complaints of living conditions at the camp. The refugees stated that they were given little or no medical care and that their food supply fell far short of minimum daily caloric intake requirements. The camps offer no opportunity of employment.

David Befus, Director of World Relief in Honduras which serves as UNHCR's coordinating agency responsible for food distribution, confirmed the food complaints. "We try to keep 3 months food in reserve. However, in April and May our supply was completely depleted due to the new arrivals. We are now 10,000 pounds of rice behind for the month of May and haven't gotten our new shipment of food in yet. As soon as we do we plan to increase rations."

Many of the refugees compared the new conditions to those that they experienced while living in the relocation camps in Nicaragua. "It's the same pressure in the food lines over here in Honduras, maybe worse. But we have to stand it to save our lives and our children's lives." Another refugee commented, "We are used to living poor. But now the Sandinistas have forced us to live like savages."

UNHCR plans to relocate many of the refugees inland on tracts of land provided by the Honduran government. This allows the Indians to grow food and become more self-sufficient. However, the Honduran government put a stop to allotting 3 hectares to each refugee in February of '85. A hectare is equivalent to 2.47 acres. As a result, the 1985 harvest only yielded 20,000 lbs. of rice compared to 850,000 lbs in 1984. Many of the Indians, cut off from relief agency subsidies by that time, said they would have starved out if local Honduran Indians hadn't seen their delimma and given them land of their own to work.

Miskito man in his "home" a tent at a refugee camp in Honduras — Photo: Sue Devall

Two months ago the Honduran government granted permission to once again allocate land. Many of the new refugees awaiting resettlement are hopeful that their condition will improve. Others fear that they will be taken off somewhere and die out. "We passed through several destructions with the Sandinistas. Now we have more destructions to pass through over here."

With the nine month rainy season just beginning, the temporary canvas roofs will provide little shelter. Outdoor cooking over open flames will make it difficult to prepare what little food is allotted. Still, the refugees say that they would rather stay and tough it out in Honduras than return to Nicaragua and live under the pressures of the Sandinista government.

I asked the refugees why they had fled. Those from Bilwaskarma reported that Sandinista (Soviet T-55) tanks moved into their villages on March 25 and 26, 1986 and opened fire at about 2:30 a.m. I asked them who the Sandinistas were shooting at. "They did the same thing that they did when they forcibly relocated us back in 1982. They scattered their troops around and had them firing in different directions to stage a battle that was supposedly being

Miskito woman at a refugee camp in Honduras. Photo: Sue Devall

engaged with the enemy. There weren't any Kisan fighters around and no other contra troops present."

Once the shooting started refugees said that some of the Kisan boys showed up and helped them to escape. Refugees from other villages said that they heard shots and fled out of fear, even though they hadn't seen the fighting. They were afraid that their villages would be attacked next.

Panic spread from community to community, even to those where no shooting had been heard. Once the word spread, many of the Miskitos fled because they were afraid of being forcibly returned to the relocation camps.

A statement released by Kisan said:

"In December of '85 and the beginning of '86 the world was aware that Nicaraguan opposition had begun increasing activities everywhere including along the Rio Coco. At that time the region became a zone of conflict between Kisan and the Sandinistas.

A strong rumor was circulating that the Sandinistas had planned a massive invasion by its troops along the Rio Coco. Kisan was prepared to confront this and to put forth necessary resistance to deal with the situation. When it became apparent that no Sandinista military activity was being engaged we told the Miskitos it was safe for them to remain in their communities.

None of us wanted to leave our homeland. It is part of our life. It is linked directly to our daily existence. Only the necessity of saving our lives from Sandinista bullets and their T-55 Soviet tanks and their airplanes forced us to abandon our lands."

Americas Watch, who nearly endorses the Sandinista theory of a massive kidnapping of the Indians in its report, contradicts this position on page 14 of their report. "We recognize, of course, that for Kisan to move people who could be its base of support might appear to make no sense from a guerrilla military point of view. By moving their supporters, they themselves are drying up the sea, making it difficult for their own fighters to swim in Nicaragua."

They went on to add: "Sixty percent of the refugees said they moved for lack of food and medicine, reflecting the destruction of the bridge at Sisin by Kisan." The Sandinista government claims that because of this, it was impossible to deliver adequate humanitarian aid to the Indian villagers. (The bridge was destroyed last October after the reported killing of a Miskito man and the subsequent outbreak of armed conflict between Sandinista and Indian troops.)

However, later on in the report Americas Watch talks about a Sandinista military base in Waspam which must have been installed subsequent to their visit in mid-January 1986. It is inconceivable that the Saninistas were able to transport equipment necessary for a military base into the region but were incapable of delivering humanitarian aid to the same area, via the same means of transportation.

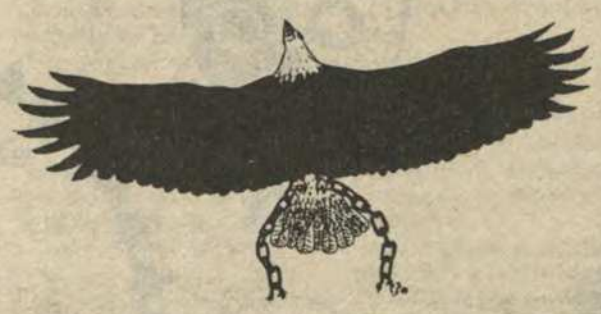
Aware that they have harmed their public image with the recent flight of Miskitos, the Sandinistas are not actively engaged in trying to bring the Indians back home. Refugees claim that people have been carrying photographs of Nicaragua among them with promises of improved health care and living conditions if they return.

In addition, now that the Sandinistas have a larger part of the frontier to defend, they are in search of new military troops. Natives who know the terrain better than others make the best candidates.

Most of the refugees are unwilling to believe anymore lies from the Sandinistas at this point. When asked about living conditions in the relocation camps, refugees said that they heard the Sandinistas had built some model communities but they never saw any houses like that in any of the camps that they lived in. Others were members of Misitan, a Nicaraguan Indian organization that was supposedly an independent group but was considered by most Indians to be a fabrication of the Sandinista government.

These refugees claimed that they joined Misitan not because they believed in the organization but because they were afraid of being killed if they didn't join. Others said that it made them eligible for free food handouts.

Although Americas Watch reports that the Sandinista government transported 14,800 Indians, with their possessions, including the tin used for roofing in Tasba Pri, to the Rio Coco, refugees with whom I spoke said that the government did nothing to help them return to their village sites. They walked for days and when they arrived, they received no assistance from the Sandinistas for building supplies or seeds for planting.



While the refugees suffer through one more destruction, the Reagan administration is milking the situation for whatever it's worth.The Philadelphia Inquirer reported that when new refugees arrived in the staging area of Auka in need of medical care, they were refused treatment until a large group of journalists arrived to photograph U.S. medical crews administering health care. Delayed by bad weather, the journalists got to Auka after most of the refugees had already left without ever having received medical attention.

Kisan is doing it's own share of recruiting among the refugees, although without the force of it's predecessor organization Misura and their leader Steadman Fagoth.

When asked if Kisan was recruiting, Alejo Teofilo, one of it's directors told me, "The refugees have a right to fight and to send their sons to fight. What would you do in their situation? Would you fight?"

In the village of Rus Rus I met Otis Frederick, a black creole/Miskito man in his late 70's who fought against Sandino. "In the beginning, Sandino treated the indians very kindly, winning our love and respect like a good leader. Unfortunately, the commanders that he brought in from Cuba were brutal towards us. If you had a store and they wanted a pair of pants they would shoot you, just for a pair of pants.

We began to ask each other what was going on. Sandino turned us against him, not because he himself betrayed the Indians but because of the people that he surrounded himself with.

At that time the U.S. marines were suffering great defeat at the hands of Sandino. They couldn't win a single battle. So they hired the Indians as soldiers. It was at the hands of the Indians that Sandino and his troops were finally defeated."

If history repeats itself, the Sandinistas have much to fear by losing Indian troops to the opposition. Embittered by the hardships encountered living under the Sandinistas and now as refugees, many of the Miskito Indians in Honduras are inclined to listen to the 'false' promises being offered by the FDN, including their supposed acknowledgement of Indian autonomy at a recent UNO meeting in Miami.

The majority of refugees with whom I spoke said that they would not return to Nicaragua as long as the Sandinista government was in power.

Miskito elder considers a bleak future as a refugee in Honduras. Photo: Sue DeVall

Guatemala

What Is Changing?

The new government is quickly trying to extend its influence where there seems to be some room to manoeuvre by disbanding the Department of Technical Investigations (DIT) and substituting civilian government for military governments in countryside. Having taken these actions, Cerezo boasts that by May he "will have this country on the right track."

Countering his optimism is the steadily increasing number of assassinations that bear the marks of death squads. By Cerezo's own count 76 people were killed violently dirng the first three weeks of his presidency.

While many sectors are cautiously watching the government, the Mutual Suport Group (GAM) has gone on the offensive. In mid-February, GAM met with the President and presented its demands which include investigation into the whereabouts of 850 disappeared persons and punishment for those responsible — which would involve rescinding the amnesty law, passed in the waning hours of the military government, absolving all military personnel of all political and common crimes between March 23, 1982 — January 14, 1986.

To follow up on these demands, GAM took out a newspaper ad which identified for the first time, high military and government officials it hold responsible for some of the disappearances.

Two weeks after the initial meeting, Cerezon informed 350 demonstrators outside the National Palace that he had begun an "exhaustive analysis" into the fate of the missing and would consider establishing a commission to look into the existence of secret jails and their possible survivors. Given the amnesty it appears that there will be no prosecutions. GAM has declined Cerezo's offer to sit on the committee, stating that it feels this to be only a "political manoeuvre" and that GAM doesn't have to facilities to undertake the investigations. They have proposed Nobel Prize winner Adolfo Perez Esquivel attend in their stead.

A Quick Move To Shut Down the DIT

In a surprise move, Cerezo ordered the arrest and disbandment of the DIT, who some observers equate diectly with death squads. Six hundred agents were questioned for their involvement in past human rights violations, with the result that 115 were dismissed from the police force for "misdeeds committed on duty." (They won't be tried, however, because of the amnesty.) The remaining police were incorporated into other police groups. "The clean-up operation," charged Roland Castillo of the Unified Representation of Guatemalan Opposing, "launched by President Vinicio Cerezo to improve the human rights situation is seeking scapegoats among the lower ranks of security forces."

Development on Whose Terms?

In order to strengthen ties with the military, the Reagan Administration has proposed $15 million for the new civilian government. Cerezon himself has asked only for economic aid, in his bid to consolidate his position against the armed forces. In other areas, though, the Christian Democrats seem willing to condone the military's counterinsurgency development plans.

Cerezo has announced that the military governors of each of the departments will be replaced by civilians, while the military will remain as advisors. But the counterinsurgency structure of the inter-institutional coordinators, development poles and civilian patrols will not be altered, contrary to Cerezo's campaign promises. Both Cerezo and the Minister of Urban and Rural Development Rene de Leon Schlotter, a right-wing Christian Democrat, have recently inauguarated new development poles. To further the links between the military and the new civilian administration, the Ministry of Urban and Rural Development is linked by edict to the Army's Civilian Affairs and Community Development.

The united armed opposition, the URNG, has announced that it will not oppose Cerezo's attempts for social reform, but is skeptical about his prospects for success. Two false reports circulated in Guatemala City stated that the guerrillas has proposed a truce. In actuality, the URNG has said that a truce will only be reached by negotiations between Cerezo and the URNG directorate. URNG commander Pablo Monsante said that the President "knows perfectly well URNG's willingness to dialogue and reach concrete accords. Until then we will not think about declaring any unilateral truce.

REFUGEE UPDATE

A recent visit of Canadian observers to the refugee camps in Chiapas revealed that the next year could be of critical importance to the Guatemalan refugees inside Mexico.

During this time it should become apparent whether or not Guatemalan President Cerezo will be able to make authentic changes in the government and the military. The refugees are dubious about this possibility and have adopted a 'wait and see'attitude.

The consensus among those working with the refugee is that within the next year the Mexican government will take definite steps to relocate them from Chiapas to Campeche. In January, the Commission of the Mexican Government to Help Refugees (COMAR) forcibly relocated some 400 refugees.

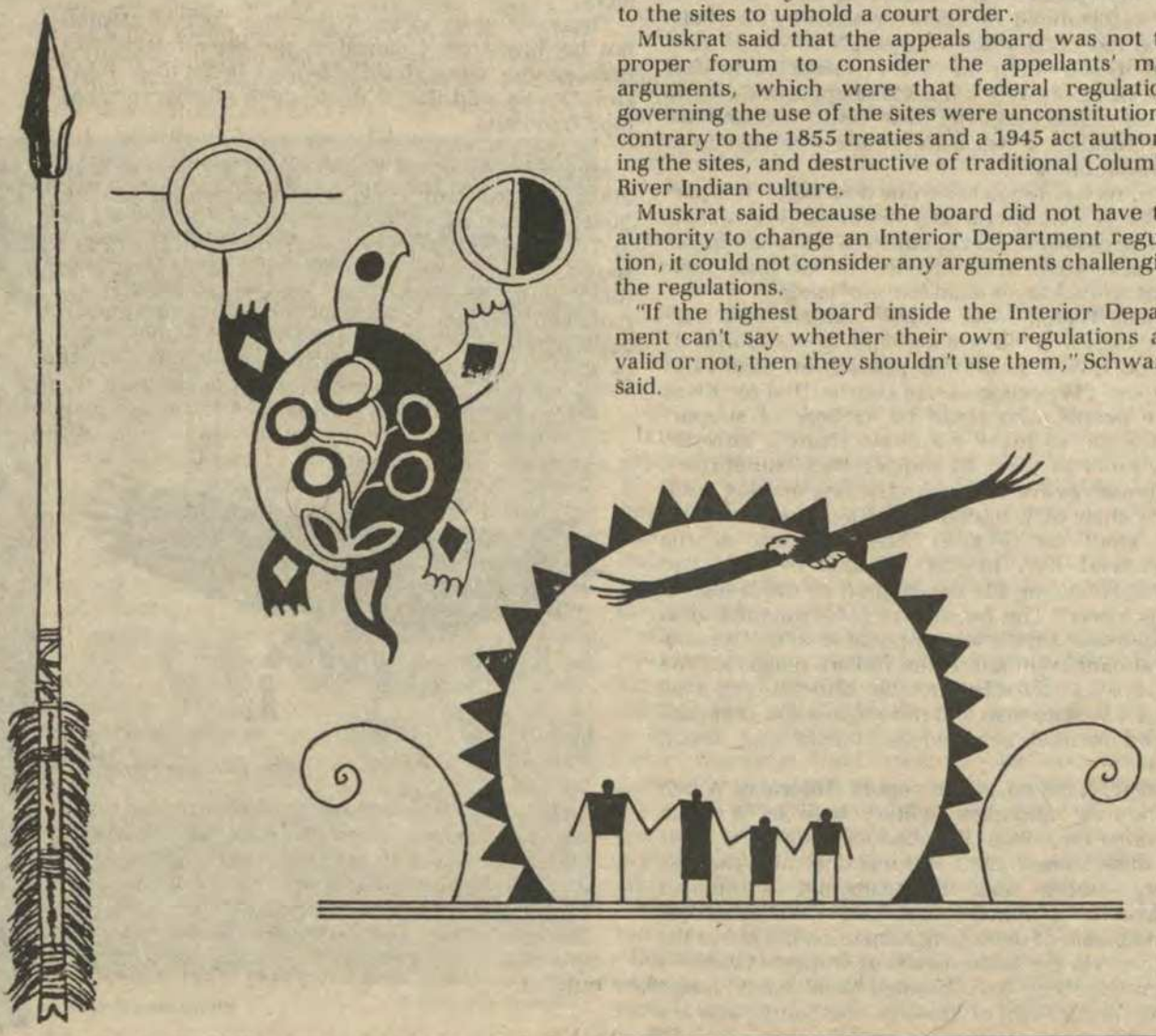
The issues involved are complex, Mexico, although not a signatory to the UN convention on refugees, allows the refugees political asylum, but insists that they do not have the right to decide where they will reside.

The government wants the refugees away from the border for a number of reasons. Their proximity makes real the possibility of incursions by the Guatemalan army or over the-border movement by guerrillas. Compounding this concern is that Chiapas, being poor, is a potential well-spring of unrest that the government does not want tapped. The community-oriented refugees are viewed either as importers of progressive ideas or a further strain on an already overburdened economy.

The government argues that the refugees will be better off in the more organized, centralized camps of Campeche (there are only four camps in Campeche but 63 in Chiapas). Although the Campeche camps still seem to be plagued by water problems, the refugees are moving gradually towards self-sufficiency both in grain production along with poultry and pig production.

The refugees, however, are adamant in their refusal to leave Chiapas. They argue that the land in Campeche is not good and that they are more familiar with the land in the Chiapas region. They maintain that they would be further advanced in their drive towards self-sufficiency if COMAR provided more support and assistance, rather then simply attempting to persuade and/or harass the refugees into relocating. As well, the level of community pride and cohesiveness in Chiapas seems to indicate that despite harsher conditions their morale is higher.

At this point, the government and the refugees seem irreconcilable in their differences. It is hoped that increased negotiations between the government, the refugees and local church authorities can avert a serious confrontation over the next year.
(Source: Central America Update — Vol. VII #5)



Eviction Notices At Columbia Fishing Sites Upheld

By Jeanie Senior
of The Oregonian staff

HOOD RIVER — An administrative judge for the U.S. Department of the Interior has upheld a decision by the Bureau of Indian Affairs to issue eviction notices at five fishing sites along the Columbia River.

The BIA posted eviction notices in March 1984 at Cooks Landing, Wind River and Underwood in Washington and in Oregon at Cascade Locks and at Lone Pine near The Dalles. The notices warned the owners of cabins, trailers and other personal property that their presence constituted unlawful occupancy of federal property. The notices, signed by Stanley Speaks, Portland-area director of the BIA, gave property owners 30 days to remove the unauthorized structures.

The evictions were upheld when seven property owners filed an appeal to the BIA, and the matter subsequently went to the Indian Appeals Board.

The five sites, which include a total of about 40 acres, were set aside in the 1940s to replace the historic fishing sites that Northwest Indians lost with the completion of Bonneville Dam.

Speaks said the sites were meant to give access to the river for Indian fishermen who have treaty rights to the Columbia River fishery.

"We'd like to be able to manage those sites as they were originally intended to be," Speaks said, adding that sites have a boat-launch area and a place to camp while fishing and drying the fish. Some of the sites have electricity; some have salmon drying sheds and fish cleaning areas.

Jerry Muskrat, administrative judge for the Appeals Board, wrote in his decision that the departmental regulation relating to the sites "clearly contemplates only the temporary use of the sites during the fishing season." He said BIA officials properly determined that use of the sites for permanent residences or to store trailers or other personal property violated the regulations.

Portland attorney Jack L. Schwartz, who represented the seven Indian families in the appeal, said his clients "now are going to essentially resist" any further action. Schwartz, who called the eviction notices "vindictive," said he anticipated appealing the action through U.S. District Court in Portland, if finances permit.

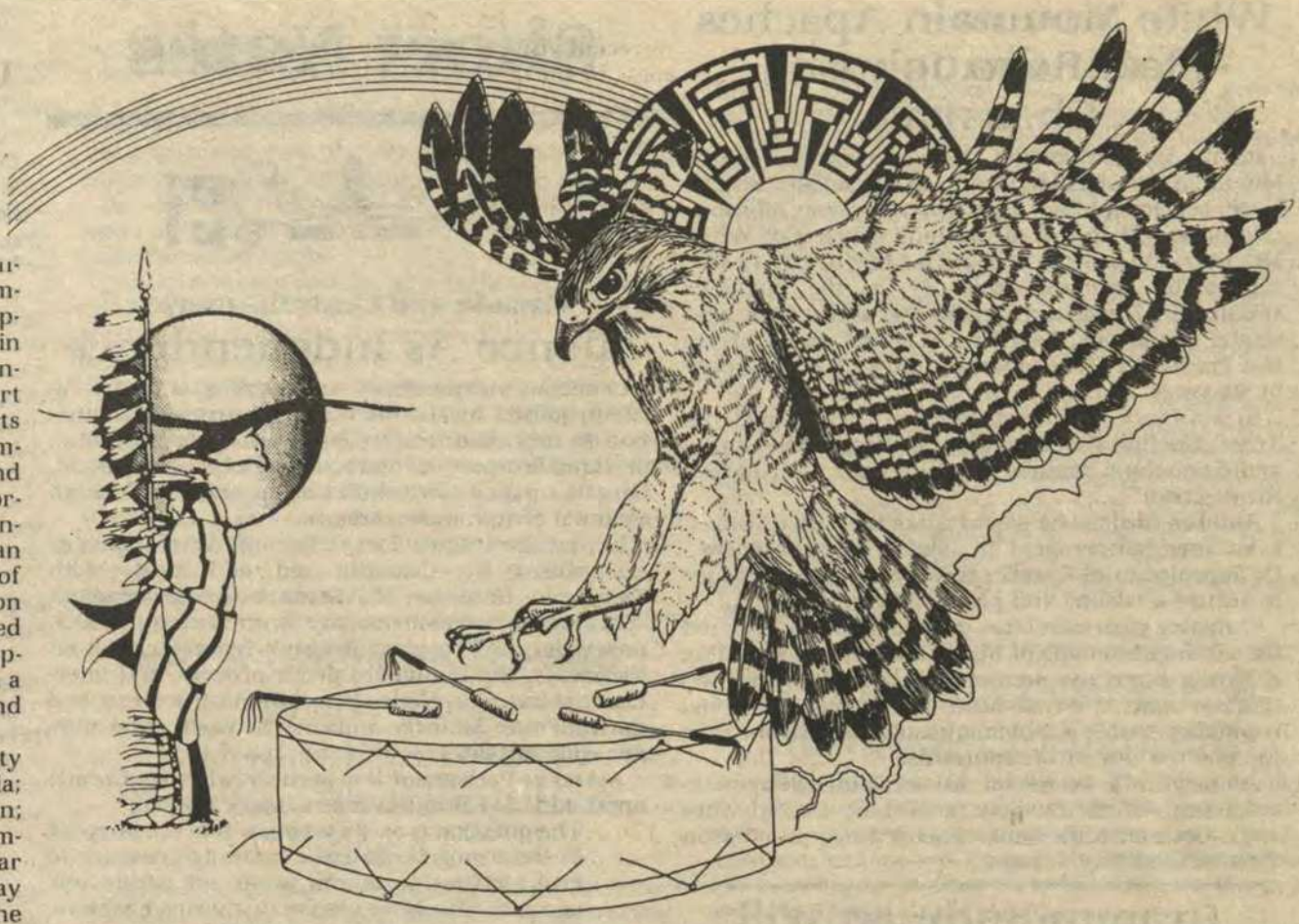
Speaks said that his office would refer the matter to the U.S. Solicitor's office, which represents BIA. It will go to the U.S. attorney for disposition. If an eviction order or demolition order is granted, Speaks said, "it certainly won't be the BIA" that will move into the sites to uphold a court order.

Muskrat said that the appeals board was not the proper forum to consider the appellants' main arguments, which were that federal regulations governing the use of the sites were unconstitutional, contrary to the 1855 treaties and a 1945 act authorizing the sites, and destructive of traditional Columbia River Indian culture.

Muskrat said because the board did not have the authority to change an Interior Department regulation, it could not consider any arguments challenging the regulations.

"If the highest board inside the Interior Department can't say whether their own regulations are valid or not, then they shouldn't use them," Schwartz said.

European American Indian Support Groups Take Strong Stand On Lubicon Lake Indian Land Claim Issue



At the Second European Meeting of American Indian Support Groups, held at Lultzhausen, Luxembourg, April 9-13,1986, unanimous, powerful support was given to the Lubicon Lake Cree Nation in defence of their land rights. In addition,the unprecedented resolution gave unconditional support to Chief Bernard Ominayak and his people's efforts to bring about a boycott of the 1988 Winter Olympics, which are slated to be held in Alberta. A second resolution approved of the principles being put forward by the Canadian-based organization,"Indigenous Survival Internationale". The European Support Groups have a number of objectives, one of which is to eliminate stereotypes that the population have concerning the Indian peoples of the United States and Canada. Another is to give political support to North American Indian Nations who are in a state of crisis as they defend their Treaty and Aboriginal Rights.

The European Support Groups number twenty organizations in nine countries, including: Austria; Republic of West Germany; Switzerland; Sweden; France; The Netherlands; Belgium; Italy; and, Luxembourg. Other nations have developing nuclear groups that wish to become involved. At the four-day conference there were eighty delegates with the largest numbers representing Austria and Germany. The members of the Support Groups come from all walks of life with strong representation from the following occupational groups: journalists; publishers; book shop operators; foresters; artists; professors of universities; and, teachers. Among the younger attenders are students of high school and colleges.

There were five representatives from Canada, including: Chief Ted Moses of the James Bay Cree; Thomas Coon, Indigenous Surivial Internationale; James O'Reilly, Montreal lawyer who has done legal work for the Lubicon Lake Crees; Roy L. Piepenburg, consultant with the Indian Association of Alberta; and, a staff person of the World Council of Indigenous Peoples.

Among the top-ranking Europeans who gathered to support Indian rights was John Van Tilborg, The Netherlands, a member of the Grael in Rainbow Group of the European Parliament. The Rainbow fraction, as it is called, has a strong conservationist orientation like the Green Party in Canada. Mr. Van Tilborg has made a commitment to the Support Groups and the Lubicon Lake Cree Nation that he is considering introducing a similar resolution to one that was adopted by the meeting — one that would lead the twelve member nations of the European Parliament to boycott the 1988 Winter Games. More than that, he is willing to introduce Chief Bernard Ominayak and his representatives to the members of the Human Rights Commission of the European Parliament. Van Tilborg stated very clearly that the Lubicon Lake land matters and the oppression of the people raise fundamental human rights issues which have international implications.

Delegates to the European Support Groups meeting became interested in North American Indians through a wide range of personal experiences. Some learned about the unique problems of the people through reading and studying in schools and universities. Others have travelled widely in the United States and Canada, even living for a year or two with the people in their reservation. When the Canadian Indians sent lobbyists to Europe following the Constitution Express episode in 1981, they established contact with Europeans who are now staunch advocates of Indians' rights. Some of the delegates had liaised with Indians at the Geneva, Switzerland forums such as the Human Rights Committee and the Working Group on Indigenous Peoples. Some made first contact at the hearings of the Russell Tribunal.

At present the European Support Groups are engaged in a total of five Indian rights cases, and at the meeting they gave detailed explanations of the nature of their involvement and progress that is being made. They are in support of the Lakotas in South Dakota, who are attempting to retake the Black Hills. In Arizona, where ten-thousand Navajos are being pressured by the U.S. Government to vacate their traditional lands, political, technical and moral support is being provided. In Nevada, where nuclear tests are taking place on traditional western Shoshoni lands, co-operative resistance is being mounted. The Innu — the Naskapi — Montagnais of Labrador, who have been protesting damaging, low-level supersonic flights over their lands and villages, are also receiving support. In the case of the Lubicon Lake Crees, the Support Groups have concluded that genocide of the people is taking place: in the short-term it is cultural, and in the long-run it will lead to physical destruction of a terminal nature.

Considering these circumstances regarding Lubicon Lake's people, the Indian Association of Alberta is committed to strong support for the boycotting of the 1988 Winter Olympics. As a result of the meeting, the Support Groups are contemplating specific political actions in support of Chief Bernard Ominayak. Working committees comprised of government officials, officers of European sports federations and athletes in training will be formed to bring the Lubicon Lake land claim issue before the public with the aim of avoiding the 1988 participation in the Olympics. Lobbying will also be directed by the committees to international organizations such as the Socialist International and, of course, the European Parliament. They will also facilitate European lobbying tours for leaders from Lubicon Lake so as to secure widespread support for the boycott. At the appropriate time, it is planned to stage demonstrations in front of the Canadian ambassies throughtout Europe. Consideration is also being given to an European-wide action day to generate awareness of the Lubicon Lake Crees' genocide.

At the Support Groups meeting attention was given the matter of how the 1988 Winter Games will impact the Stoney Indian Native. The Olympics site that has already been chosen includes lands used traditionally by the Stoney people. The European people are now aware of the unresolved land claims of the Stoneys, and the resistance of the Government of Alberta in helping to settle them.

In regard to "Indigenous Survival Internationale," the Support Groups issued a statement that reads: "The Support Groups endorse and support the principles that the protection of subsistence economies is essential to the cultural survival of indigenous peoples as well as being compatible with respect for and conservation of the environment."

Included in the conference was a media workshop. Various materials which could be used for public relations on behalf of Indian people were examined and assessed. Featured was a sixty-minute video-tape that tells the tragic story of the forced relocation of Navajos who live in close proximity to the Hopi Indian reservation in northern Arizona. Visual educational materials such as books, newspapers, reports, posters and photographs were on display so as to facilitate informational exchanges.

On April 11th, in an art gallery in the city of Luxembourg, there was a classical display of twenty-four outstanding pieces of painting, photographs and sculpture about Indians. The theme was "The Survival Struggle of the Indigenous Nations." It reflected the people's defences against termination of their rights and almost certain genocide. There were artistic contributions from Indians of North America and European artists from Poland, Federal Republic of Germany and Luxembourg. School children from Luxembourg had their works on display. The renowned Austrian artist, Krzysztof Glass, completed a special commission for the show.

At a reception held immediately after the showing, the following dignataries were present:

Ms. Jean Gerard, United States Ambassador to Belgium and Luxembourg

Mr. W. Frieden, City Councillor for Public Transport, representing the mayor.

Mr. Linster Guy, representative of the Minister of Cultural Affairs, Government of Luxembourg.

Mr. John Van Tilborg, Member of Grael in the Rainbow Group, European Parliament.

Mr. Edward Dauphin, 1st Conseiller de Gouvernement (Ministere de l'Interieur)

Mr. Raymond Becker, International Secretary of the Socialist Party.

Mr. Angel, head of the Socialist Fraction in the Luxembourg Parliament

For further information, contact the President of the Indian Association of Alberta, Wilfred McDougall, 11630 Kingsway Avenue, Edmonton, Alberta, telephone (403) 452-4330.

Short Notes

White Mountain Apaches Elect Reno Johnson Chairman

In an April 7 election the voters of the White Mountain Apache Nation ousted incumbent Ronnie Lupe, replacing him with challenger Reno Johnson.

Johnson lost in five of the nine districts of White Mountain to Lupe but secured a 2,099 to 1,783 ballot victory by winning decisively in the populous Whiteriver, 7 mile and Canyon Day areas. Lupe held strong in Cibecue, East Fork, Cedar Creek, Carrizo and Forestdale. Johnson also took McNary but only by 28 votes.

In a victory statement Johnson commended the Tribal Election Board for the "professional, ethnical and democratic manner in which they co-ordinated the election."

Johnson pledged he would make the Tribal Council a stronger government by "resolving differences." He appealed to all Apaches to work together in order to secure a "strong and proud Apache Nation."

Outgoing chairman Lupe conceded defeat but cited the accomplishments of his administration including a strong economy, secure water rights, increased tourism and a White Mountain Apache national reputation that is a "shining beacon guiding the way for other tribes and communities."

Johnson will be joined in the Council by vice-chairman Alvino Hawkins Sr. Others elected were Judy Dettose, Kino Kane, Phillip Stayo Jr., Nelson Ethelbah and Ray J. Ivans.

Gramm-Rudman Will Affect Indian Child Welfare

TULSA, OK (IPN) — The Gramm-Rudman deficit reduction law spells trouble for several of the social service programs designed to benefit American Indians.

While almost all federal programs are to be subject to a 4.3 percent cut, programs set up under the Indian Child Welfare Act are in danger of being cut 55 percent. Almost $9 million dollars in grants to 155 tribal groups across the country were provided last year by the BIA program.

"We're not fearful of taking our fair share of the cuts. But it wasn't a fair share cut," said Bryce Washington, Child Welfare manager for the Cherokee Nation in Tahlequah, Oklahoma. The Cherokee are one of the twelve Oklahoma tribes facing funding shut-off.

A Senate committee sent word to the Department of the Interior that it cannot exert the entire cut on the child welfare program. The House passed a supplemental money bill including $4.8 million to restore BIA funds, but even if the bill passes through the Senate, it could be vetoed.

Dr. Eddie F. Brown, chief of the BIA's Division of Social Services in Washington, said Gramm-Rudman "took us by surprise."

The rationale for taking the entire Gramm-Rudman budget cut in social services from the child welfare grants is that Brown wanted to preserve two programs that provide $82 million in general welfare assistance and foster care payments to Indians. Many of those Indian live in such poverty-stricken areas as Arizona and New Mexico.

"Gramm-Rudman is nothing new to Indian tribes," said Ronald Burgess, chairman of the Comanche tribe in Lawton, Oklahoma. "We've experienced a fifty percent cut over the last eight years."

Canada and Central America

Silence As Independence

Canadian independence and identity is not being compromised by the Mulroney government's intention to negotiate free trade with the United States, declared Secretary of State Joe Clark on February 14. Canada's policy toward Nicaragua, said Clark, is an example of that independence.

In practice Ottawa does differ with Washington as exemplified by Canadian aid and trade with Nicaragua. However, the Conservative government continues to refrain from any *direct* criticism of U.S. policy despite President Reagan's frontal assault on Nicaragua, the Contadora peace process, and international law. The silence was deafening prior to, and during Prime Minister Mulroney's Washington summit with Reagan.

Asked in Parliament last January whether Canada opposed U.S. aid to the *contra*, Clark replied:

> The question is really whether it is the purpose of the foreign policy of a sovereign country to give lectures to others or to act within our capacity to achieve results that we can achieve. We believe it is our business to do our business, and we are doing it.

The closest Clark came to a direct criticism was a joint statement with Mexico's Foreign Minister Bernardo Sepulveda on March 4 reiterating the need that countries "refrain from committing acts that aggravate the present situation and are obstacles to the peace process."

Mr. Mulroney Goes To Washington

Mulroney, who pointedly left Clark in Ottawa when he visited Washington, avoided making any comments about the pending Congressional vote on *contra* aid. Asked at the White House about Canadian aid to Nicaragua, Mulroney defensively replied, "Canada provides foreign aid to dozens and dozens of countries around the world."

Canada's low key approach was challenged by the Canadian public and press. On the eve of the summit, church leaders urged the Prime Minister to confront Reagan on his militaristic Central America policy. That suggestion was echoed by the editorials of both the *Globe & Mail* and the *Toronto Star*. Across Canada, editorial opinion overwhelmingly opposed U.S. aid to the *contra*. According to an opinion poll commissioned by External Affairs in mid-1985, 80% of Canadians see Central America as important for Canada. The same poll asked whether "Canada should pursue its own independent policies even if this leads to certain problems in our relations with the United States?" 69% said yes.

At the same time as Canada stayed mute on U.S. policy, there were growing indications that Ottawa was distancing itself from Managua. Firstly, Clark stated definitely that Canada would not open an Embassy in Nicaragua. Secondly, the government has indicated that it is not planning to approve any new bilateral aid projects. Is American pressure too much for Canada's independence?

El Salvador Aid

The distinction between Canadian and U.S. policy was further blurred when Ottawa went ahead with plans to sign an aid agreement with the Duarte government of el Salvador. Despite earlier assurances that projects financed from a counterpart fund, generated by the sale of donated Canadian fertilizer, would be approved only by Canada, CIDA (Canadian International Development Agency) has agreed to allow the Salvador government to have final approval. In fact, the agreement stipulates that the fund criteria have been agreed upon with the Salvadorean Ministry of Planning.

Canada is to ship $8 million of fertilizer beginning in June. The counterpart project receive and short-list projects for displaced people, would begin disbursing funds by the fall. Aid to El Salvador has been opposed by the Canadian Council of International Cooperation (CCIC) until "a political settlement which will guarantee fundamental respect for human rights." Recent events in El Salvador demonstrates progress neither on human rights nor political dialogue.

(Source: Central America Update — Vol. VII # 5)

U.S. Opposes Award to Wounded Knee Resident

Deputy to the Assistant Secretary for Indian Affairs, Ron Esquerra, testified May 7 before the Senate Select Committee on Indian Affairs in opposition to Senate Bill 2260, a bill to settle certain claims arising out of activities on the Pine Ridge Reservation. The bill essentially is a private relief bill to compensate a number of individuals and businesses for personal injuries or damages to their property during the occupation of Wounded Knee, South Dakota, which occured February and May of 1973. Esquerra told the committee the plaintiffs disavowed any claim based on a legal right of recovery, "and instead attempt to build a case in support of a claim for purely equitable relief." The U.S. Court of Claims determined that the monetary damages suffered by the people amounted to $1.6 million, but they also said, "...any monetary award to plaintiffs for damages arising out of the Wounded Knee occupation would be gratuity." The Court also said the U.S. should not be deemed legally and/or equitably liable for said damages since its reaction and response to the occupation was prompt, reasonable and honorable. "The findings I have quoted indicate that it is not appropriate for the Federal Government to compensate them...and we oppose enactment of the bill," Esquerra said.

(Source: Indian News Notes)

BIA Announces Appointment of Two Superintendents

The Bureau of Indian Affairs (BIA) has announced the appointments of William Gipp as superintendent at the Blackfeet Agency in Montana and Dorrance Steele, Jr. as superintendent at the Ute Mountain Ute Agency in Colorado. Gipp, a member of the Standing Rock Sioux Tribe in North Dakota holds a B.A. degree in history from Black Hills State College and a M.A. degree in psychology from South Dakota State University. After serving with the U.S. Army, Gipp was employed by the state of South Dakota as a vocational rehabilitation counselor and an industrial development representative. He has been with the federal government since 1975 serving as an industrial development specialist, a credit ans resource officer, an acting superintendent and a superintendent at Fort Totten Agency in North Dakota and Rosebud Agency in South Dakota. Gipp will assume his new post in June. Steele, a graduate of Rocky Mountain College and Arizona State University with a B.S. and M.S. degree in education, is a member of the Sioux Tribe at the Fort Peck Indian Reservation in Montana. Steele has been employed as a teacher, a coach, was Indian education supervisor for the state Montana, acting executive director for the National Advisory council on Indian Education in Wshington, D.C., the education program administrator for the Hopi Agency in Arizona as well as superintendent at both Fort Peck Agency in Montana and Ramah-Navajo Agency in New Mexico. Steele will assume his new post on May 11.

(Source: Indian News Notes)

High Court Will Hear "Fractionated Heirship" Case

WASHINGTON, D.C. (IPN) — The U.S. Supreme Court agreed last week to hear a case brought by several Sioux Indians challenging the constitutionality of a 1983 federal law which requires small interests in Indian land parcels to revert back to the tribe.

The 1983 amendment to the Indian Land Consolidation Act sought to stop continued fragmentation of Indian lands as a result of a troublesome problem created by the Act called "fractionated heirship." Nineteenth Century Indian land allotment have become fragmented through successive generations as a result of this policy. It is common for a single parcel of land on Rosebud and Pine Ridge Sioux reservations in South Dakota to be claimed by as many as 100 heirs to the original allotment.

Since the amendment, 4,430 property interests held by individual heirs have reverted back to the tribe. The practice has stopped pending a court desision. Six Sioux who lost land to which they were heirs say the Act is unconstitutional since it takes land without compensation.

Short Notes

National Aging Conference To Take Place

"A Decade of Sharing: A Spirit of Oneness" is the theme for the 6th National Indian Conference on Aging to be held September 9-10, 1986 at the Phoenix Hilton Inn in Phoenix, Arizona.

This conference which marks the 10th Anniversary of the National Indian Council of Aging, will feature major speakers, seven workshops, a Powwow, and other special events.

Workshop topics will incluce: Reauthorization of the Older Americans Act; National Policy; Title VI Concerns; Future of Federal Funding/Alternative Resources; Linking with National Organizations; Indian Community Health; and Indian Cultures: Yesterday, Today and Tomorrow. All workshops will be offered more than once, to allow conferees to attend as many of the topics as they wish.

Other special events will include a prayer breakfast, a luncheon with a special speaker, and arts and crafts booths.

Those who plan to attend the conference are urged to contact NICOA for information on registration and hotel reservations.

For more information contact: Ralph Zotigh, Conference Coordinator, (505) 242-9505.

Means Wants End to Seattle-Managua Sisterhood

SEATTLE, WA (IPN) — Indian activist Russell Means spoke out against the Nicaraguan government on May 15, calling for Seattle to end its sister city relationship with Managua, the capital of Nicaragua.

"The Marxist government of Nicaragua is absolutely vile, and has no business ruling anyone," said Means.

"Miskitia is Indian territory alone," he said. "The Sandinista government is conducting a campaign of forcible relocation, forcible re-education, and they are trying to eliminate the Indian languages and force the primary language to be Spanish."

Means, who recently returned from a month-long tour of villages in the "Miskitia" territory on the border between Nicaragua and Honduras and along the Atlantic coast, said the Sandinista armed forces pursued him in an attempt to drive him away from the areas where they were conducting the campaign of relocation and murder.

"The Indian people down there are dying in massive drives. Entire populations have been terrorized, village by village," said Menas, who did not give any specific figures. "The crime of the Sandinistas is that they are trying to do in a decade what white men did to the Indians in America over a period of 200 years."

Means said close to 40,000 Indian refugees have fled Nicaragua to refugee camps in Honduras.

"If they fail to drop sisterhood, then Seattle should change its name to Cortez," said Means. Cortez was a 16th century conquistador who murdered thousands of Indian people in his conquest of Mexico.

Means said he wants to engage people to support a Senate amendment that would provide $5 million in military assistance to "MISURASATA," the Indian rebel forces who are fighting the Sandinista government.

Tory Rejects Plan To Export Canada's Water

OTTAWA (CP) — Environment Minister Tom McMillan says he is fighting hard to stop the issue of Canadian water exports from getting tangled up in free trade talks with the United States.

"We simply cannot afford at this point to be exporting large quantities of fresh water," McMillan said in an interview on CTV's *Question Period.*

He said he opposes the Grand Canal project — which Canada's free trade negotiator, Simon Reisman, was involved with before taking his current post.

That project, which has also been promoted by Quebec Premier Robert Bourassa, would involve damming James Bay and backing its rivers down into the Great Lakes.

Reisman has said Canadian water exports could be a sweetener for a free trade deal.

McMillan said that if this is Reisman's view, "I couldn't disagree more vigorously with him."

Asked whether he would fight to prevent water exports from being used a bargaining chip, McMillan said: "I am now."

But he noted that "the Americans are not beating down our door yet for our water."

He also said he opposes largescale transfers between watersheds, even if the diversions are solely to meet Canadian needs.

Canada does not have "nearly as much water as we think" and most is far from population centres, McMillan said, adding that much of the water near urban centres is polluted.

Until Canada gets a national water policy and figures out how much water it has and what it needs, "I don't think we should be entertaining any proposals to export what water we have to the United States or to any other country."

McMillan also said that more needs be known about the environmental effects of large-scale water diversions.

Source: Star — April 7, 1986.

NAES College-Chicago Study Site Bilingual/Bicultural Teacher Training Program

The NAES College Bilingual/Bicultural Teacher Training Program is in its second year of operation. The program offers a Bachelor of Arts Degree in Community Studies with an emphasis on Bilingual/Bicultural teaching training. The program is geared to gaining teaching certification by the Chicago school board.

Margaret Boney (Chippewa), who heads the program, is currently completing a Masters Degree from the Erikson Institute, and the University of Minnesota. Her B.A. is from the University of Wisconsin. Marge also has extensive experience in early childhood development and elementary and secondary education.

Marge says, "I like the feeling that maybe I have something to do with the impact and personal growth and academic development of the older returning student."

The Bilingual/Bicultural Program at NAES is the first in Chicago designed to provide appropriate training for teachers of American Indian students in the Chicago area. There is and will continue to be a shortage of the needed bilingual/bicultural staff to work effectively with American Indian students in the Chicago area until the bilingual program begins to produce graduates. The first graduates from the program in 1986, would meet part of the existing need for teachers at that time in the Chicago area. The NAES program has had a successful start in meeting its overall goals and objectives due to the hard work of the students and staff.

Through the efforts of Marge, NAES has established a detailed instructional program showing the incremental development of teaching methods course work, which will meet the needs of the Chicago American Indian Community for trained teachers. Teachers have been interviewed and selected to instruct such courses as Educational Psychology, Exceptional Children, Teaching of Reading/American Indian Children's Literature, Philosophy of American Indian Education, Social Science Teaching Methods and Writing Skills, all of which, have been taught, are presently being tarught, or will be taught during the summer semester in the program. The content of each course had to be developed to meet the unique needs of American Indians in addition to accepted standard educational theory.

Source: Chicago Inter-Com Vol. 6#2)

Major Changes for N.M. Art Institute

The Institute of American Indian Art (IAIA) in Santa Fe, New Mexico would go through some major changes if legislation introduced recently by Senator Pete Domenici is passed. Institute president, John Wade, in a newspaper interview, said the information of the institute would allow for the creation of a tax-exempt corporation that would be able to accept grants and gifts. "Then the institute could receive both public and private support", exclaimed Wade.

IAIA, currently a Bureau of Indian Affairs-funded school, would become an independent institute with its own free-standing, congresssionally chartered board of directors, similar to that of the Smithsonian Institute in Washington, D.C. That would give the board authority to hire, fire and spend money.

One of the changes the new legislation could bring about would be an expansion of curricula and the establishment of additional degrees. Currently IAIA offers an Associate of Fine Arts degree.

Under the proposed bill, Wade said, the Institute would be able to develop a baccalaurate and master's program and perhaps even a doctoral program. Besides being able to serve a broader spectrum of people, the institute would be able to make plans to build new facilities.

"The College of Santa Fe has already agreed to supply us with the land" said Wade. Domenici has succeeded twice in getting the legislation through the Senate, but the House has not acted on those bills. This year, however, it has been reported that Representative Bill Richardson from New Mexico is sponsoring the legislation in the House.

Source: Muscogee Nation News, POB 580, Okmulgee, OK 74447.

Exhibition On Plants In American Indian Life

A major Smithsonian Institution Travelling Exhibition that presents examples of the plants and herbs that have played an important role in the lives of American Indians will open at the Milwaukee Public Museum, beginning Aug. 29 to Oct. 16 in the Owen J. Gromme Special Exhibits Hall.

Entitled "Native Harvests: Plants in American Indian Life," the show includes a selection of more than 80 ethnographic objects, artifacts of North America: Northeast, Southeast, Great Plains, Southwest and Far West, is supplimented by botanical materials, illustrations, archival photographs, maps and other graphics.

Plants provided not only food and beverages for America's first habitants, but also gave them herbs, medicines, tools, weapons, toys, fuel and apparel, hair brushes, soap and diapers, and helped to meet their spiritual needs as well.

To learn more about this fascinating look at plants from the perspective of the American Indian , call 278-2700.

Source: Milwaukee Public Museum News Release, Public Affairs Office, 800 W. Wells St. Milwaukee, WI 53233.

Graduate Fellowships Offered American Indians

University Park, PA. — The Pennsylvania State University is offering graduate fellowships to American Indian students interested in special education teacher training. The deadline for submitting applications is June 30, 1986, for fall semester 1986.

The American Indian Special Education Teacher Training Program, established in 1983 through a grant from the U.S. Department of Education, offers a specific course of study geared toward American Indian students. Participants in the program receive a monthly allowance.

Dr. Anna Gajar, associate professor of special education, is director of the program, which is affiliated with the nationally recognized Native American Program.

The American Indian Special Education Teacher Training Program is designed to prepare American Indians to effectively teach mentally and physically handicapped American Indian children. Special seminars focusing on American Indian education are conducted in conjunction with the Native American Program.

Graduates of the master's program are qualified for several employment opportunities: teacher of special education, special education program coordinator and consultant, special education program developer and special education positions within the Bureau of Indian Affairs.

Participants who complete the program receive a master of education degree in special education. Depending on applicant qualifications, course of study involves at least one-year commitment.

Applications for fall semester 1986 are being accepted. For more information write Dr. Anna Gajar, American Indian Special Education Teacher Training Program, The Pennsylvania State University, 226B Moore Building, University Part, PA 16802 or call the program office (814) 863-2284.

Gold War in Amazonia

The 18,000 Indians of the Upper Rio Negro in Brazilian Amazonia have been caught up in a violent struggle over the gold on their lands. Their river, long a relatively isolated backwater of the Amazon, has now become an area of intense conflict between mining companies communist insurgents and gold-panners, all vying for the control of Indian lands.

Caught up in the gold fever and with their lands undefined by the Government, the Indians have been unable to resist the relentless commercialization of the area and its destructive effects on tribal culture and society. Forests have been destroyed and sacred areas desecrated. The 'gold-rush' has replaced everyother form of activity, including farming and livestock raising. Everyone, even teachers, has abandoned his former occupations to become involved in the gold-panning.

The result has been a growing dependence on shop-sold goods. The money-oriented mining economy has undermined the Indians' society. Cash payment has replaced the traditional economic relationships based on mutual aid within the community.

The mining work has also had a terrible effect on Indian health. The hard work and poor diet have meant that some Indians are going hungry and dying through malnutrition, while others are struck down by diseases such as tuberculosis and malaria. Prices of essential commodities have been forced up; many Indians have become alcoholics and prostitutes.

Land Claims Ignored

All this has divided and weakened the Indians' resolve to stand up for their rights to land. Moreover with Government officials in open collusion with the miners, the Indians' legitimate claims have been ignored. Even the Federal body charged with Indian affairs, FUNAI, has taken no action to prevent the invasion of Indian areas.

The gold bonanza has attracted Colombian guerrillas of the M-19 movement. Although it is generally believed that this organization is mainly funded by traffic in cocaine (the Coca bush is widely grown in the North West Amazon), rumour also suggests that the guerrillas are raising money by panning for gold. The Serra do Traira in the center of the region is allegedly being used as a guerrilla stronghold.

Multinationals Move In

The gold boom has also drawn the attention of large mining companies, Gold Amazon and the notorious Paranapanema, intent on staking major claims to the area to engage in mechanised mining operations. Recently the National Department of Mineral Production (DNPM) granted the mining companies concessions totalling over 200,000 hectares. The issue of the concessions has caused an outcry, not just from the Indians who point out that it was made without the correct permits, but also from the gold-panners who are already working the area that the companies now claim.

Private Army

Meanwhile, the mining companies have engaged the services of a private 'security firm', Sacopa, dedicated to 'rural security activities'. The firm has been used previously by Paranapanema, for 'clean-up operations' in other areas, expelling thousands of gold-panners from lands containing minerals. The directors of Sacopa include active and retired army colonels and Military Police commandants. Ninety percent of Sacopa's employees have served in the Armed Forces, and the firm has the authorization of the Amazonian Military Command to maintain armed personnel and munitions.

The security company has, with the open support of the army and the Federal and Military police, conducted operations to flush the gold-panners out of the region. The gold-panners have resisted desperately.

Killings

Repeated accounts of killings have emerged from the area since April 1985. Reports suggest that at least six Indians were killed in April last year and a further three Indians died in fighting in September. Many gold-panners have been expelled from the area.

Indian leaders have made an international appeal for help. They are asking supporters to write to government officials, and to publicize and denounce the critical situation confronting them. The Indians are demanding that their legitimate land claims are settled first, before mining of any kind is allowed in the area.

In response to this request Survival International issued an Urgent Action Bulletin in January, calling on the Brazilian authorities to demarcate and defend these Indian areas against intrusion.

Source: Survival International, No. 12 1986

Alaska/Indian Adoption Battle Goes to Feds

ANCHORAGE, AK (IPN) — A federal district court has been called in to settle a custody battle over a four-year old Athabascan Indian girl that has pitted the tribal court powers of the village of Northway against the authority of the Alaska state court.

The battle began when the natural mother of the little girl, who has been identified only as Alicia S., sought to regain custody of her daughter. She abandoned Alicia in the hospital several months after the child was born suffering from fetal alcohol syndrome and spinal meningitis. On Sept. 30, a state judge ruled that Alicia would be placed in the mother's permanent custody following a 24-month-period of increasing contact between mother and child.

But the child's foster parents, Douglas and Brenda Graybeal, decided to contest the ruling and appealed to the Northway tribal court. Brenda Graybeal is Alicia's parental aunt and she and her husband came forward to care for the child in accordance with Athabascan custom. The couple received state sanction to serve as Alicia's foster parents and experts have praised them for providing her with the special care she requires. On Oct. 15, the tribal court issued them an order of adoption. They also sued the state in federal court Dec. 9 to validate the earlier state custody ruling.

On Dec. 19, the village of Northway asked to enter the federal case. The village contends that the dispute is a tribal matter since all parties in the case live in the village of Northway.

On Dec. 27, U.S. District Court Judge H. Russell Holland ruled to let the tribal court order stand until all issues in the case are settled. Pointing to the "adverse effects" Alicia could suffer from a change in custody, Judge Holland said. "The role of the natural parent is important, but we ask the natural parent to stand by while we resolve this."

The case, which now centers not only Alicia's future but also on the tribe's authority and the state's interest, has pulled in attorneys from all sides. Different lawyers represent Northway, the Graybeals, each of the natural parents, Alicia's best interests, and the Dept. of Health and Social Services, which the state maintains is the child's legal guardian.

ANNOUNCEMENTS/LISTINGS

Pow Wows and Conferences

Fifth Annual Plains Indian Powwow in Cody, Wyoming. June 28, Indians from ten states and Canada will gather in Cody, Wyoming for the fifth annual Powwow. The Powwow is sponsored by the Plains Indian Museum of the Buffalo Bill Historical Center. The event is open to the public and is an opportunity to share our Native American culture.

The Powwow is a day of competitive dancing and singing as Native American people dress in their traditional tribal clothing and celebrate their heritage.

The competitions are divided into categories where men and women, old and young, participate. Among the special categories are flute players, hoop dancers, drummers and team dancers along with the "traditional" and "fancy" dancing competitions.

The powwow will be held in two sessions, each beginning with a grand entry. The first session on Saturday afternoon will begin at 1:00 p.m. and the second, that same evening, is scheduled at 6:00 p.m.

For additional information, please contact the Plains Indian Museum, P.O. Box 1000, Cody, WY 82414, or telephone (307)587-4771.

MashPee Wampanoag Annual Pow Wow. July 4, 5, and 6, Grand Entry at 12:00 and 6:00 p.m. Stand prices are $25.00 a day or $60.00 for the weekend. $10.00 discount for registered participants in grand entry. Camping, Water and electricity on grounds. MashPee, Mass.

Algonquian Indian School Pow Wow. At Roger Williams Park, Prov., R.I. on July 12 and 13, 1986. Indian drumming and dancing, Indian crafts demonstrations, trading and sales, Indian foods and refreshments, traders $15.00 for 2 days. For more information phone, Big Toe (401) 351-7030 or Little Crow (401) 781-2636.

Festival of Performing Arts 14th Annual Oneida Pow-Wow. Honoring Valdor John, Ex P.O.W., Korean Veteran. July 4, 5, and 6, 1986 at Hwy. 54 & Seminary Road, Oneida, Wisconsin. For more information phone Lloyd Powless, 414-869-1260.

Indian League of the Americas 21st Annual July Pow Wow for 1986 on Indian land In Barryville, N.Y. Featuring the "Thunderbird American Indian Singers and Dancers. Tribal dances, arts and crafts. Pow wow dates: Saturday July 12th, Sunday July 13th. Showtime: Saturday 2 p.m., 4 p.m. and 7 p.m., Sunday 1 p.m. adn 4 p.m. Admission: Adults $3.00, Children $1.00.

Two Moons Annual World Spiritual Gathering. In commemoration of Battle of The Little Bighorn, June 22-25, 1986 at Austin Two Moon's Ranch; off Hwy. 212 between Busby and Lame Deer, Montana, Northern Cheyenne Indian Reservation. June 25th - Sunrise Ceremony at Custer Battlefield, Daily Sunrise Ceremonies, Hearing on Return of Indian Artifacts and Humand Remains from Museum and Universities. For information call Austin Two Moons, Sr. (406) 592-3578 or Native Action at (406)477-6771.

Indian Fest, Inc. "3rd Annual" June 21 and 22, 1986, at 37th & Paul Ave., Milwaukee, Wis. Food, Soda, Games and Raffles. Indian Village Arts & Crafts Sale. Trader's phone, F. Poulin (414) 643-6709, Information phone, L. Ford (414) 263-6330 or P. Bautista (414) 355-8173.

14th Annual Eight Northern Indian Pueblos Council Artists & Craftsman Show. Saturday July 19th & Sunday July 20th, 1986. The Pueblo is located in North Central New Mexico and can be reached by driving 16 miles north from Santa Fe on U.S. 84-265, then 6 miles west toward Los Alamos on N.M. 4. For further information, contact Walter Dasheno, Show Director ENIPC Arts & Crafts Committee, P.O. Box 969, San Juan Pueblo, NM 87566 or call 505-852-4265.

The Omega Institute Announces: The Sacred Circle: An Indigenous Worldview. July 28 -August 1, 1986. Now in its fifth year, The Sacred Circle is recognized as a rare opportunity to study with Native American Elders and spokespeople and is acknowledged by the highly respected Circle of Traditional Elders. This summer The Sacred Circle will take participants closer to the lap of Mother Earth. The program will be co-taught by Keewaydinoquay (Anishnaabe), Oren Lyons (Onondaga), Coyote (Wailiki), Winona LaDuke (Anishnaabe) and John Stokes. For more information contact The Omega Institute for Holistic Studies, R.D. 2, Box 377, Lake Drive, Rhinebeck, N.Y. 12572 or phone (914) 266-4301.

Fifth Annual Iroquois Indian Festival, Labor Day Weekend 1986, August 30 & 31 at SUNY Campus, Cobleskill, N.Y. For further Information, Call or Write: Schoharie Museum of the Iroquois Indian (SMII(, Box 158, Schoharie, N.Y., 12157, (518) 295-8553 or 234-2276.

Indian Health Promotion: A Challenge for Change, sponsored by the Universtiy of Oklahoma's American Indian Institute is scheduled for Sept. 16 through 18 at the Holiday Inn West in Oklahoma City. Anyone interested in submitting an abstract for consideration as a conference presentation should do so before June 25, said Billy Rogers, Health Specialist and coordinator of the conference. People who want more information or to send a presentation abstract can contact Rogers at Health Programs, OU, 55 Constitution Ave., Norman, OK 73037; telephone 405/325-1711.

Relations Between Haida and B.C. Gov't are Stormy Over Land Claim Dispute

By Lesley Crossingham
Calgary Bureau Reporter

Native people are alive and well and living in Canada despite any propaganda to the contrary says Haida chief Miles Richardson.

Speaking at the Save South Moresby rally in Vancourver Mar. 15 Richardson quoted from an Expo '86 pamphlet which said if tourists wanted to see the "once rich and colorful" native culture there is a series of museums in the city.

"I'd like to tell Bill Bennett (B.C. premier) that the Haida people and the rest of the native people across this country are alive and strong and continue to have a vibrant culture today," he told the cheering crowd of more than 2,000 people.

Richard pointed out that relations between the Haida and the B.C. government have been stormy during the past ten years because of the Haida land claim to the Queen Charlotte Islands, known as Haida Gwai to the Haida people.

"It's unfortunate to hear provincial ministers say the Haidas are going to take your homes, your jobs," he told the crowd. But nothing could be further from the truth.

Haida people want to share the land and resources equally says Richardson. However, he warned this did not mean the destruction of the land but rahter a healthy respect.

"We are not here to day to tell you to live like we live, or to think like we do, but we have to understand each other and stand together as human beings," he said.

"I speak to you as a Haida, as a nation which is a member of the world community. We want people to understand our situation," he said.

Richardson spoke of the bravery of the Haida elders who risk imprisonment for preventing loggers from clear cutting the timber on the Island.

"A lot of people call them criminals," he said. "And that is not an easy thing to bear."

Elder Watson Price has been arrested and is currently awaiting trial and when he stood to speak he addressed the other arrested elders as "my fellow crooks."

Richardson concedes this remark was a joke, nevertheless, he feels pain that his elders must suffer humiliation and perhaps imprisonment for their beliefs.

"Our elders are special," he explained to the crowd. 'It is through them that Haida knowledge is passed on. I felt a lot of pain and anger when I hear people saying they are criminals and when they are pulled out in front of the courts."

"But they feel strongly that they have a responsibility to protect our lands," he added.

Richardson also feels this responsibility as the living generation to pass on knowledge to the future generations. And we intend to uphold that with dignity and with respect, although we are small in numbers."

Richardson went on to thank Elder Grace De Wit who had travelled on the train from Toronto. Her husband, former chief, Forrest De Wit stood on the steps of the B.C. legislature last year and despite the cold had prayed for understanding and respect for the earth.

"After offering his prayers, Forrest De Wit started his journey back to Vancouver," said Richardson. "But he died on the way."

A tearful Grace De Wit thanked the chief and the crowd and said she felt the spirit of her departed husband was with everyone that day.

(Source: Kainai News, Vol. XIX #6)

Bio-Medical Research as it Relates to the American Indians and Alaskan Natives

By Larry P. Aitken

The years have flown on the wings of the hawk since our traditional elders could look to the young with promise, hope, speculation — and dream. There have been years of separation between the dominant society's education and the American Indian communities. We have felt in the past that we did not belong; so we did not go and we did not prepare. The elders would send us to school and hope that we would be back soon and not stay in the white man's world — the dominant society — so long that we would lose our identity.

The linkage with our elders has always been enhanced by our own self-concept, our own Indian indentity. This has been our song. What must happen and is now beginning to happen is that the elders are looking to the white man's institutions that can house Indian staff, Indian faculty, and Indian students in the recent past with new speculation, hope and promise. Our children, American Indian and Alaskan Natives, experience poor academic preparation in academia — the foundation in the formative years from K-12 are lacking drastically. They have been lacking for years because the elders have not given us sanction to go to the white man's school and learn the white man's education. Without sanction, our desire to acquire education fades.

The relucance of our elders and our traditional people have been true, because generally when young people left our communities, they did not return as Indians. They left as Indians and returned as something different — and something changed — something alien to our communities and alien to our families.

The greatest foundation of our civilization has been the family. We have been family oriented throughout our history and will continue to be. This we understand, and this we know to be true. We have studied in the pioneering days of this country what the white man's education means to our people. It has not meant very much because we seem to lose our identity when we study in the white man's schools about the white man's education. It seemed one had to lose his identity and establish a new identity when one left his community and entered into the institutions of higher learning across this nation.

What traditional people have come to know is that we need new role models who have retained their cultural identity, and yet live and work in the dominant society. And, sometimes these norms are measured at different levels than our own cultural communities. Institutions and programs need to accept some given statistics and background about our people if they are to educate our people. We must relay the information to the institutions that there has been some poor academic prepartation and that we do not like to be separated from our families.

One of the ways that we can accomplish the retention of Indian students in institutions of higher learning and have them graduate with hope and dignity and honor, is to give them the credence that they belong at those institutions. Institutions are now changing in their attitude toward our American Indians and Alaskan Natives. The Minority Access to Research Careers bio-medical research program at the Univerity of Minnesota, Duluth, is such a program.

The staff, faculty, and support people have changed their attitudes. The attitude now is one of support and understanding and not one of trying to weed out the cultural heritage or weed out the language, or weed out the beliefs of our people to make them assimilate. We have come a great distance and we have travelled many miles for many years so our people could get an education that was there for all people.

The institutions are now learning that the majority of our minority faculty are not holders of Ph.D degrees, that sometimes we, the minority institutions, need to upgrade the level of their faculty from the minority community. They need to support the Indian staff that do, in fact, support the Indian students' retention. Because, you see, when Indian students come to a minority institution, or any institution, their promise for success is enhanced by the staff and faculty that are American Indian. And if they are not American Indian, they are enhanced by the staff and faculty that are sensitive to American Indian culture and our dear heritage.

There are some statistics that need to be looked at — three-tenths of one percent of American Indians are represented in the scientific com munity. There is a need to upgrade training at facilities at minority institutions. We need to strengthen these young people that are seeking to go into the bio-medical research fields, because the elders have now given sanction. The traditional people have now given sanction to go to the institutions because the institutions are now accepting, with new outlooks, those people that have been locked out.

Though we seek to improve working toward our own independence, we must understand our own greatest gift as Indian people is our children. The ones that listen to our stories. The ones that can learn our strong culture and retain their strength, and go on — the ones that hold the truth to continuing our existence — the ones that will kindle our fires — the fires that will light our path and light the education of this world.

This then, as traditional people, is our hope, our song, and our dream. This holds in the bosom of our hearts the promise of a new land, of a new direction, the joining of hands of higher education institutions, the joining of hands of faculty and staff in the science areas that will give strength and retention and a feeling of being welcome to our Indian people at those institutions.

We must remember in our hearts, as traditional people, we want our children to be happy, but we want them to understand that the path that they walk is a path that has been sanctioned and purified and honored — honored betwen the white man's institutions and the traditional people of our world. Truly the education that will light our path is the linkage and the handshake that will finally give us access to research careers in all fields of science and education.

We welcome that challenge. We welcome that promise. We look towards the educational institutions with great hope, and we admire the young people that have yet retained their cultural identity. And we feel strong that the Indian faculty, staff, and support people have, and will maintain, their Indian identities, their roles, to help our people get through this great challenge. We do not shirk from our responsibility, nor from any challenge, but it has been the hope of our traditional people that one day that linkage that has been lacking will be reconnected. We were friends one time in our early history — the Indian and the whites — we can again be that and serve as hope and guidelines for future generations.

This then is our dream as traditional people. We await the young ones to see what education can do for our people. Megwatch.

Editors Note: The preceding article was written by Mr. Aitken for submission as part of a conference called Searching, Teaching, Healing: American Indians and Alaskan Native in Bio-medical Reserach Careers, held at the University of Minnesota, Duluth in August of 1984. A book resulting from the conference is due to be printed by the Futura Publishing Co., Inc. 295 Main Street, P.O. Box 330, Mt. Kisco, N.Y. 10544 in September of this year.

NOTES is grateful to Linda Shaw, editor at Future for making the above article available.

Book Review

"Blood of the Land"

By Rex Weyler

(Published by Vintage Press 1984, 305 pages)

"Blood of the Land" is a powerful chronicle of the oppression of native peoples and native lands by the governments and large corporations of the United States and Canada. Author Rex Weyler documents these immoral and in most cases, illegal, attacks on the American Indian movement, other traditional people and on the land guaranteed to Native Americans by treaties made with the two governments. Weyler shows the frustration and anger that has resulted from years of the capitalist-structured systems of the United States and Canada and the refusal of the traditional people to accept the intolerable laws and conditions that have been forced upon them.

"Blood of the Land" provides the essential background information for the reader to fully understand the current situations of the traditional movement; the issues of sovereignty, the legal battles that are taking place over the honoring of treaty rights and the corporate attemps to exploit the remaining native lands.

Beginning with the traditional leaders refusal to accept or acknowledge the Indian Reorganization Act of 1934, which sought to force a democratic for of government on the Indian People and following the earlier resistance to violation of treaty rights (i.e. the "Fish-ins" that occurred in Washington and Oregon during the late 1950's and early 1960s), a resurgence of pride in the younger generations of Native people occured.

After years of Drug and Alcohol Abuse, many of the younger Indians through the help of the spiritual leaders and elders, returned to the traditional values and teachings. Clyde Bellecourt and Edward Benton-Banai, two Native inmates of the Still Water Prison in Minneasota, organized an Indian-awareness program. They taught their fellow Indian inmates about the spiritual teachings and how to prepare themselves for life in the outside world upon release from the prison. Many of Native Prisoners shared a common dream of a beeter way of life for the Indian people; a life based on the traditional teachings and free from alcohol and drug dependency. When Bellecourt was released from prison, he started to implement the ideas that had been formed in prison. In 1968, young Indians calling themselves the AIM patrol, monitored the streets of St. Paul and Minneapolis, preventing the police abuse and beatings that were common place with drunk Indians. This was the start of the American Indian Movement. AIM told the Native people to return to the traditional teachings and spiritual ways and to take a stand against the oppression of the Indian people. The governments were immediately concerned about the message of AIM: it was a direct threat to the policies of exploitation of Native lands.

"Blood of the Land" follows the history of AIM through the Trail of Broken Treaties, and Wounded Knee and the Government's attempt to destroy AIM through a series of counter-intelligence programs that involved the use of military personnel, equipment and federally funded "Goons Squad" that were given liberty to attack the members of AIM. Weyler also devotes two chapters to the Yellow Thunder camp, which are presented from his personal experiences with Yellow Thunder Camp and Lakota elder, Matthew King.

The issues of natural resources that are located on Native lands and the power-plays by the large corporations to gain control of these lands are covered in detail. Through the aid of the Bureau of Indian Affairs/Tribal Council System, the corporations were able to gain the lease rights to countless acres of Native land. Protests by the traditional leaders were ignored, and whole-scale destruction of the earth began, polluting the air, water and land indescrimantly. Much of the focus is on the Hopi and Navajo lands in the southwest and charts, photographs and quotes from native people living on the lands, provide solid documentation of the corporate destruction. Mr. Weyler explains the religious significance of the land to the Hopi people and quotes from the Hopi prophecies throughout the book.

The spiritual movements and re-establishment of traditonal teachings are a major focul of "Blood of the Land". Mr Weyler shows the inter-connection of the spiritual ways and fight against the devastation of the land. He is to be commended for his efforts. It leaves the reader angry, outraged and questionable abut the motives of the governments and corporations. "Blood of the Land" is to recommended for any one unfamiliar with the traditional movement and as a valuable resource of information for those who are.

— Jamie Warhurst

The Iroquois Struggle For Survival: World War II To Red Power

(Lawrence M. Hauptman; Syracuse University Press: Syracuse; xiii pages, 243 pgs.; footnotes; bibliography; 1986)

The Iroquois Struggle for Survival is Lawrence Hauptman's chronology of the rise, or possibly the rejuvenation of Iroquois nationlism from the period of World War II up to the Iroquois diplomatic involvement in the occupation of Wounded Knee. The book is a much needed answer to the cry by Vine Deloria Jr. that the history of American Indians should be brought immediately into the 20th century. Sadly, the history of the 20th century Indians reads much like that of the 19th century in regard to blatant, and at times, surreptitious bludgeoning of Indian treaty rights by the federal and state governments. Hauptman's strongest arguments show the effects of World War II on Iroquois rights, the period of termination and land theft, and the role of Iroquois activism in the emergence of the Red Power movement of the late 1960's and early 1970's.

Hauptman's commentary begins with a statement of the "significant impact" of World War II on the Iroquois, providing a foreboding script of characters and events that years later, in unexpected ways, would affect United States governmental policy toward its Indian peoples. Hauptman's hypothesis about the interconnectedness of World War II and problems that befell Iroquois people in the late 1940's through the 1960's is a step in a relatively unexplored direction.

The first chapter, "One War Ends, Another Begins" contains an interesting elucidation of an event Congress orchestrated with several, but not all of the chiefs from the Six Nations council standing on the steps of the White House to declare war between the Six Nations Confederacy and the Axis powers. The events, as Hauptman later proves in his chapters about Iroquois activism, would be the introduction of the Six Nations to the suggestive power of the American press while reinforcing the power of the government to disrupt tribal governments. Hauptman offers an explanation of how the war propaganda gave rise to the sentiment that because Indians were good enough to fight beside "our boys" against Hitler, they were good enough to be saved from their "imprisonment" on the reservations. Congress would have entirely different reasons for developing the new dual-edged axe to chop away at Indian treaty rights, with termination and assimilation on one cutting edge and land issues on the other. In Hauptman's opinion, both edges spelled resistance to the Iroquois.

According to Hauptman's description of the man, Senator Hugh A. Butler should be remembered in American Indian History as "The Terminator," for his "pioneer" efforts to relieve nine different nations, including the Iroquois of their reservation land base and federal trust responsibilities. This chapter entitled "Termination," outlines Butler's efforts, beginning with the bill to commute the Canandaigua Treaty of 1794, "an inviolate agreement for the majority of the Iroquois." The argument if presented very effectively how Butler layed the groundwork for future legislative maneuvers to disregard Indian land tenure, despite vigorous Iroquois outcry. Butler's legislative coups led to knee jerk reaction by the Iroquois to mistrust any actions of state officials regarding Indian policy.

One point that Hauptman consistently dwells upon throughout the whole book is how factionalism among the Iroquois kept them from reaching unified resistance in challenging the decisions of the federal and state governments. Sadly enough, the contention is a reasonably valid one, but the causes are not rooted in the 20th century. Factionalism is universal to all ethnic groups, but before colonial interference in Iroquois politics, they had mechanisms to deal with it. Since the late 1800's and early 1900's when under force of arms, Iroquois traditional governments were ousted by federally imposed governments, the United States and Canada have been masters at instigating and promoting factionalism among Indian tribes. Hauptman's point is well taken right into the 1980's but he never really digs to the roots of the problem. Ironically, the system of dividing and exploiting eventually came back around to a series of events in discussion of the Oneida land claims issues in chapter 10 titles "Unlocking the Door: The Oneida Claims Case, 1919-74."

The explanation of how Dwight D. Eisenhower, brought his organizational tactics developed in World War II to the White House in very subtle, yet effective ways, merits reading the book. Hauptman portrays Eisenhower as a man who made decisions with a "hidden hand" through is administration staff. Many of his staff were former military aides with who Ike had worked with and knew how to exert his influence on. Hauptman postulates effectively how ultimately, Eisenhower's hidden hand in the Kinzua Dam Project through General John Stewart Bragdon, would deal the loss of a large chunk of the Allegheny Seneca Reservation. Hauptman's argument of how the passage of the Public Works Appropriation Act of 1958 provided the impetus for other public works projects to violate Indian treaty agreements such as the construction of the St. Lawrence Seaway and the Robert Moses Niagara Power Plant, is hard to refute.

Chapter 8, "Drums Along the Waterway: The Mohawks and the Coming of the Saint Lawrence Seaway" and Chapter 9, "Moses Parts the Waters: The Reservoir At Tuscarora", document the ruthless, racially callous manner in which energy mogul Robert Moses systematically separated the Tuscaroras near Niagara Falls and the Mohawks at Kahnawake from parcels of their land. Hauptman points out that Moses' actions could be viewed as the catalysts that led to the beginnings of Indian militancy and the rise of young Indian diplomatic leadership whose actions would have considerable impact in the 1970's. Through Hauptman's testimony we read about such leaders as Irving Powless Jr., Tom Porter, Francis Boots, and Richard Oakes, instead of the names of Hendrick, Brant, and Hill.

Hauptman makes an important distinction between militancy and activism when he outlines Chapter 11, "On the Road To Wounded Knee, 1958-73." The Iroquois in contemporary times, have resorted to militant, although tempered tactics only when all other avenues have been exhausted. The Iroquois, like all other nations have been in constant state of struggle since first contact with Europeans. The source of their strengthto endure the tests put upon them is found in the symbol of the Tree of Peace. The tradition and spiritual strength of the Tree of Peace is what caused the Indians who occupied Wounded Knee in 1973 to solicit the support of the Confederacy. Delegates from the Confederacy played a vital role in the negotiations that ended a dispute which could very easily escalated into a slaughter.

Hauptman wisely chose to conclude his commentary at the year 1973. The events that have happened in Iroquois territory since then, particularly regarding land claims could not have been squeezed into this volume without detracting from it's content.

The Iroquois Struggle for Survival is a fitting sequel to Lawrence Hauptman's earlier work, The Iroquois and the New Deal. His arguments are painstakingly documented and well constructed. Hauptman reveres no sacred cows, Indian or non-Indian, and digs into the motives of leaders, who until this book, and as a result of a biased American press, were thought to be "benevolent" to Indian people and interests. Hauptman, in his efforts to further develop the characters and events in the book, melded Iroquois Studies (an important, yet separate component of Iroquois history), into the already existing realm of the oral testimony listed in his bibliography. Hauptman should be commended for recognizing the innate value of peoples' memory by actively integrating their views into his text. By doing so he has succeeded in bringing Iroquois history, Iroquois studies and oral tradition into the 20 century.

— Steve Fadden

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The Iroquois cannot be understood without examining the Great Law and its significance to the Haudensaunee. Indeed to refer to oneself as a member of a nation that belongs to the Confederacy is to identify oneself as a defender of the Great Law. No academic, sociologist, psychologist should pass over the opportunity to trace the Iroquoian personality as it is personified in the Great Law.

The Great Law and it supporting teachings called the Handsome Lake Code have given the Haudenosaunee stability in a world characterized by technological, policical and cultural revolutions. The Iroquois have prevailed because the Great Law gave them the world vision that meant the Iroquois had the means to incorporate change within the context of a spiritual-political discipline that defined absolutely their Creator given role in the affairs of humanity. The Iroquis were never simple custodians of a particular method of living in a given geographical region but firmly believe their approach to the organzing of reality has universal applications. The Haudenosaunee were prepared by the Great Law to anticipate the coming of the European and to exploit the technological inventions of the race in order to bring all nations beneath the Great Tree of Peace at Onondaga.

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THE WHITE ROOTS OF PEACE, by Paul A. Wallace. Chauncy Press, ISBN 0-918517-04-4, 5½ X 8½, softbound, 88 pgs, new 1985 edition with prologue by John Mohawk and epilogue by Dennis Banks, artwork by John Kahionhes Fadden. A classic since it's first edition in 1946 that has helped bring to light the teachings of the Great Law of Peace and the founding priniciples of the Iroquois Confederacy, the world's first United Nations based in democratic ideals. Price: $8.95 paperback and $12.95 hardcover.

FORGOTTEN FOUNDERS, (publisher's info. not available at press-time), this book goes back to the founding of the United States of America and the influence on the original founding principles by the Iroquois Confederacy. A very positive book for Iroquois influences and traditional forms of governing and 'natural' law, and it is best meant for those who know little about the subject as it contains many references and quotes from contemporaries of the Revolutiuonary era. NOTES and Iroquois people have been saying these things ever since 1776, and of course many generations before. A good place to start on reviewing the Revolutionary period and the important contacts between Indian and white-man, that have affected all of us since. Price: $10.95

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Letters to the Editors

To The Editor:

Down in Harlingen, Texas, just this side of the Rio Grande, even the poolhall cowboys know this is a time of National Emergency. They've heard Mr. Reagan, with his uncanny insight into the cunning of the evil empire, crying, "The redcoats are coming! The redcoats are coming!" Indeed, the dreaded Sandinistas are just days (thru only Honduras, Guatemala and Mexico) from Harlingen.

Mr. Reagan has cleverly outflanked the dreaded Sandinistas by facing down their suspected ally. He sent his posse, guns ablaze, into the Gulf of Sidra to show Khadafy he couldn't call the shots more than 12 miles out of Libya. Obviously, Mr. Reagan feels strongly about International Law. But he knows his main job is to stop the threat that's closing in on the Rio Grande. So he's deputized some tough hombres to fix that mistakenly-elected bunch of Nicaraguans, over 100 times 12 miles out of Harlingen.

Luckily the USSR isn't hiring gunslingers to shoot up the capitalists elected within 1200 miles of its borders. One of several reasons why is that our bases, bristling with armaments, crowd the very edges of Eastern Europe and our cruise missiles are deployed eight minutes from Moscow: Russia knows that just outside its corral prowls the fastest and the most trigger happy gun in the West.

Ed Kinane

To The Editor,

President Reagan's air strike against Libia Monday evening may establish a dangerous precedent in international affairs that will come back to haunt us. If a military air strike is the appropriate response by nations who find themselves the victims of terrorism then who is to say that Daniel Ortega would not be justified in making a couple of bombing runs on Texas. Certainly the citizens of Nicaragua are daily victims of American state sponsored terrorism. We not only provide the material support needed by the Contras we even wrote the 'book' on the terrorist tactics employed by them against the civilian population of Nicaragua.

It is easy to understand the lack of support of our European allies for the action taken by the President. They can see the glaring inconsistency of the Reagan administration's support of terrorism in Central America and his condemnation of it in the Middle East.

The president based his justificaton for the strike on Lybia on evidence he implies is too sensitive for public consumption. Then was it also too sensitive to share with the President of France our old and trusted ally; or the leadership of Sapin or Itlay? It stands to reason if we had such "irrefutable evidence" of a mad dog killer in North Africa the whole world would rally behind our cause. Maybe they knew that Khadafy's small children were on the list of targets.

Much has been made about the message we have sent to Khadafy what about the message we have sent to the rest of the world. History will not be near as kind to us as was the six o'clock news or the various polls taken showing overwhelming public support in this country for our action. All that really means anyway is that the administration had a better strategy for the news media this time than they had when we invaded Grenada. I am afraid history will only recall that a world super power with over shadowing military superiority opted to make a sneak attack in the dead of night on a civilian population on the other side of the globe without a formal declaration of war. If that is not terrorism then Mr. Reagan should furnish us with a new dictionary for the English language.

In fact what Mr. Reagan has done in killing Khadafy's child is furnished a rallying point for the entire Arab world. If Khadafy is an astute politician then we have probably now furnished him with an opportunity to do what Khomeini tried to do and failed that is to become the principle voice of the Arab world against foreign imperialism.

R.F. Stewart

Dear Editor,

The year 1988 will be an important one for all Canadians. The eyes of the world will be turned on Calgary as it hosts the XV Winter Olympiad. Part of the Olympic event will include a major Cultural Festival.

The Glenbow Museum, as part of the Festival, is organizing a major exhibition of Canadian Native objects largely borrowed from international collections. We hope to borrow much of the early 18th and 19th century material that went from Native peoples to early explorers, missionaries, military and government officials and travellers. The enclosed article recently published in the Calgary Herald describes the proposed exhibition in greater detail.

All of the objects borrowed for the exhibition will be illustrated in a major book that will be produced in conjunction with the exhibition. This will be only part of the legacy which will be left from this major exhibition. It is our hope that as many Native people as possible will have a chance to see the exhibition which will provide the first opportunity for many of them, along with many other Canadians, to see this important part of their heritage.

Glenbow, in conjunction with the Olympic Organizing Committee, hopes also to participate in a contemporary Native cultural festival to complement the exhibition. While nothing concrete has been done yet, we will, hopefully, begin to organize soon, with the help and involvement of various Native groups.

At this time, I would simply like to share our plans with you and invite your comments and input.

A major announcement about the sponsor for the exhibition is expected soon. Following this, we will begin to organize the next stage of this very major and exciting project. At that time we hope to organize a Native Liaison Committee to work with Glenbow on various aspects of this project. If you would be interested in working on such a committee, please contact me.

Looking forward to hearing from you, I remain,

Yours Sincerely,
Julia D. Harrison

Dear People —

Nu-hau in the name of the Giver of Life —
I get your paper from the mail box yesterday-I am walking to the building in which I sleep-I am looking at your paper-turning the pages-when I get to the middle-I see what I send to you-my heart jumps 3 or 4 times and much water comes to my eyes-you have made my heart sing-you also have made my mail box spider so happy-now he can make a new web-I pray the Creator sends you many blessings I pray also my precious granddaughters read your paper — I am sending you a small thing— soon I will send you "I remember Julie" He-ya-pay-lah means Thank you —

mi-ya-kho-ta

Hi!

My name is Warren, I type papers for the guys. I just wanted to let you know, Mr. Rhodes is the only registered Indian at this prison, at this time. The records show that he only has a second grade education, he has taught himself how to read, he said, "His granddaughter 'Cha-lah-Ee-nah' taught him how to write." As he puts it, he is almost sixty winters. He doesn't talk very much, but he is a very sincere person. By himself he made a medicine wheel behind the chapel. I have a lot of good feelings for him, hope you do to.

Thanks
Warren

Great Spirit — in this life are many heartaches — I think you send them to make us strong — when people choose to do us wrong — please tell me what to say — give to me a good heart — so for them I can pray — Let me feel others hurts and needs-so I will know when to hug-or letter send-or just a touch-to show my love is fun within — And Great Spirit-when I walk on the wind-please let it be a good day —

mi-ya-kho-ta
Wm Rhodes

Dear Friends,

As one of its authors and a participant in the struggle for Meares Island, I am enclosing a complimentary copy for review of the book MEARES ISLAND. All profits go to preservation of Meares Island both in the courts and by direct action.

Since this book was published I have moved to California from Wickanninish Island, opposite Meares Island near Tofino, British Colombia where we've built a house and nourish our spiritual life. An update is in order: the logging was slowed by the fact that natives and whites, young and old, locals and outsiders, all joined by both presence and support to prevent it. Over 20,000 first growth trees were spiked in the the proposed logging cut blocks of Meares Island, where the Clayoquot and Ahousat peoples have lived for 7000 years. Logging survey tags, numbers and marks were removed six times from over twelve *miles* of logging cut blocks. This proved to be very discouraging to the loggers and inspiring to the people. Natives and whites occupied the proposed logging areas for over five months of the winter until we managed to get the issue into the courts.

Our court case is based on aboriginal title, which has been rejected by the provincial government. And yet Meares Island has never been sold, given, conquered or treatied. Recently the British Columbia government suffered a conflict of interest when it was discovered that several of the cabinet ministers, including the ministers of forests and the environment, owned shares in a forest company, forcing their resignations. Unfortunately, the loggers have more capital than the people and research costs and legal fees are expected to rise over a million dollars.

Meares Island is a landmark land claims case. United was declared in making MEARES ISLAND TRIBAL PARK, open to the non-destructive use of all people, and brotherhood is what will preserve this land for the future of all our children. Dare we destroy the largest grandfather cedar?

Similar issues are at stake in the struggle to keep the land from destruction on Lyell Island in the South Moresby Wilderness Area of the Queen Charlotte Islands, Haida Country, and in the Stein Valley Watershed. A victory of Meares Island will be a victory for indigenous peoples world-wide and will set a precedent everywhere for the rainforests and her peoples.

Representing 13 westcoast tribes, Nuu Chah Nulth Tribal Council needs your support to carry on the court case which will resume in September. Please send donations to: Nuu Chah Nulth Tribal Council, Port Alberni, BC CANADA.

In love, power, dignity and justice, for a richness of understanding among peoples, in peace in life,

C.J. Hinke

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Dear Friends:

Not long ago, I read Rex Weyler's book *Blood of the Land.* I was moved and inspired by his account of the ongoing struggle for the treaty rights of Native Americans and began to wonder what I could do to help. I was especially interested in the work being done by the International Indian Treaty Council. Then I saw some of the literature put out by your office in New York and was surprised to see that the IITC had recently "gained membership" in the World Peace Council, an organization that has been famous for years as a Soviet front group. (This charge has been thoroughly documented by John Barron in his book *KGB Today: The Hidden Hand.)*

This merger reflects either naivete or cynicism on your part. In either case, it represents a betrayal of the trust of the Native American elders and traditionals whom you claim to represent. Do they know about your connection to the Soviets?

The only cause the Soviets ultimately recognize is that of world domination and state control, and to achieve their ends they will manipulate and subvert any genuine struggle (such as your own) that comes along. Look at their history: the starvation of millions in the Ukraine, the "show-trials," the labor camps, the murders, the forced relocation of the Kalmuk Mongols to Siberia, the genocide in Afghanistan. What is happening now at Big Mountain could — and would — be accomplished by the Soviets in the blink of an eye.

Is it possible that you haven't thought about these things?

I have not provided you with my real name or my return address since I don't want them to go into the files of the KGB, but I hope that my comments here will spark some serious debate within your organization. You're going down the wrong road.

For Justice,
"Louis Riel"

Dear Editor:

I, like many others, am most concerned and deeply troubled over the Big Mountain controversy. I spent the last five months of 1984 on sabbatical leave, working with the Public Health Service Indian Hospital in Whiteriver, Arizona. During this time, I had the pleasure of also working with the Public Health Service Indian Hospital in Chinle, Arizona, in the midst of the Navajo people. For the U.S. government to forceably move 10,000 or more Navajo Indians means a step backwards in time. Navajos, as do all native Americans, have deep respect for the Mother Earth. In 1986, to sell the disputed land, where gentle Navajo families, and their livelihood (predominantly sheep) now peacefully live is to destroy a kind and sensitive balance of the traditional way of life for the American Indian.

These gently people, who live amidst a barren and arid land, have nothing except this, their home land. In a modern world, where multiple avenues of justice and human rights exist, how can we justify further pain and sorrow to a part of our past that needs our support and humility. Time is limited, somehow, someway, we must all help, if nothing else but in our prayers.

With deep respect for the Native Americans.

Sincerely,
Bettina G. Martin, MS, MBA

To the Editors:

I have twice, recently, heard Vernon Bellacourt make his presentation concerning the situation in Nicaragua. As many of your readers know, Vernon Bellacourt is an impressive speaker. He would also seem to be a man of great moral and intellectual integrity.

To convince me that he is incorrect, you would also to convince me that he is consciously and systematically subverting the truth. After six visits to Indian country in Nicaragua, Vernon exhibits a thorough familiarity with the individuals, the conditions, and the challenges inherent in that situation.

I would find it very difficult to believe him so utterly dishonest as some would have us believe.

If Hank Adams and Russell Means do ultimately turn out to be confused in their analysis, they will have served dramatically to support the very same opposition that faces indigenous people everywhere: In Guatamala, in Bolivia, in Arizona and Minnesota.

Sincerely:
David Butler Perry

Hau Kola,

I must say that I really enjoy your paper. This is for the concern I have for my brothers & sisters in Central & South America. As you know the laws that the Native Americans have helped get passed are usually upheld without much difficulty. Instead of blowing each others heads off, now we have laws to keep our rights.

Not so in the southern hemisphere. You either have to run to another country or you retaliate with deadly force.

Sitting Bull & Crazy Horse thoughts were either fight the old honorable way, "touch & run" or wipe the enemy out (whites) so your people can somehow survive. Now the "touch & run" is negotiating with the Spaniards or running to another country. (Your rights won't be upheld anyway by the Spanish) or you can destroy them and set up your own people as heads of government or someone of Spanish descent who *will* uphold your rights as well as others. Mexico is guilty of "liberal" genocide. I don't know about El Salvador. Of course Nicaragua is guilty of "Full Force" genocide as well as Peru, Chile, etc.

Another thing is if you're of Native American descent & white descent, it's really hard to find info on your background if most of your family wasn't raised on a reservation.

Most of the older ones will not say anything because they were born so close to the 1800's wars. And being of Indian descent (no matter how much) is a disgrace to them. Eventually they will admit it, but *no* more will come of it. No mention of birth area, mother, father, grandparents, etc. Just tribe & who it was, birth & death date.

In my area there is only 3 people that I know of who have a Native religion. Myself (who is the Native descent but no proof), and 2 others, one male and one female (no Native descent known). We are ridiculed, thought of as "nuts," and largely ignored of our sacred ways. It's hard but you gotta' hang on.

Keep your paper published and well informed. Happiness to you and good wishes.

Nita Kola,
Ivan Cales, Jr.

Dear Editor,

Your paper has brought issues into our home and heart, and through these troubled times we as a family are becoming more involved, especially concerning the Big Mountain-Relocation issue. My nine year old son sat down last week and wrote President Reagan and I am enclosing his letter for you to print. The children speak plainly and honestly and as I read his letter my tears were rolling down my checks. My son Lloyd is prepared to go down to Arizona with me this summer, if we are called in to help support the Elders resist relocation. It is a commitment I feel very strongly and am glad my children share it also. In the meantime we will continue to write letters and speak out against relocation.

Sincerely, Suzanne Ball

Dear Mr. President,

How are you I am fine. My name is Lloyd Ball I am 9 years old I'm in 3rd grade. You don't know me, but I know you.

I like you, and I would like you even more if you would let the Navajo Indians stay on their land. I would not like it if someone came up to me and said get off. How would you like it if somebody came up to you and said get off your land? You would not like it would you? I don't think anybody would. You would hate it wouldn't you? So I am asking you please let the Navajo Indians stay on their land. This is how I feel. Write back.

Lloyd Ball

Dear Friends,

I am saddened to see, in your mid-Winter issue, that the Native Council of Canada has taken a position that threatens the rights of all cultures. The long and bloody struggle for native rights worldwide is based on the principle that no culture has a right to impose its will, or interfere with the internal affairs of another culture. Through this we have tried to stem the tide of cultural genocide.

In the face of this most basic right, how can an Innuit tell a European that he must buy his furs? Yet this is now happening on a large scale.

Who among us has not greeted the way in which the dominant culture is now experiencing pressures from within to curb its abuses of the earth and her people? As a luxury industry catering to the wealthy elite of Europe and North America, the fur business is one type of mindless exploitation that the dominant culture, from any land, interfere with this internal evolution? Or shall we return to the belief that some cultures can interfere with the ways of another?

No one has told the native people of northern Canada that they cannot hunt and trap on their ancestral lands. That would violate the principle of non-interference.

Our belief in the sovereign rights of ALL cultures is all that stands between native people and the newest wave of attacks on land and treaty rights. How can we abandon that now, when the danger is so great?

John Walker

Department of Corrections
John Albach
Albach, Gutow & Blume
One Lemmon Park East
3627 Howell, Suite 217
Dallas, Texas 75204
RE: Inmate Grievance #5014 From Benny L. Carnes, #97891, Concerning Native American Cultural Group
Dear Mr. Albach:

The Department of Corrections' policy and procedure concerning religious practices are described in:

Policy Statement — P-090300 (Revised), dated 10/29/81, entitled the Practice of Religion in Oklahoma Correction Facilities

Operations Memorandum — OP-090301 (Revised) "Practice of Religion."

These procedures deal specifically with "religious" activities.

The Warden of Oklahoma State Penitentiary has been requested by inmate Benny L. Carnes, #97891 to allow the formation of a Native American culture group. The Warden has also been asked by other inmates for permission to form a Ku-Klux-Klan group and an Arian Brotherhood group. The Warden has chosen not to allow these groups to form and meet because they do not fall under the category of religious activities.

If you are in need of any additional information on this matter do not hesitate to contact my office.

Sincerely, Larry R. Meachum

Tonry Sentenced In Indian Bingo Bribery Case

NEW ORLEANS, LA (IPN)—Richard Tonry, who was convicted of trying to bribe an Indian tribal chairman to allow high-stakes bingo on his reservation, was sentenced June 11 to three years in federal prison and fined $15,000.

Tonry, a former congressman who served six months in prison in 1977 for congressional campaign irregularities, was told by U.S. District Judge Martin Feldman that his story was ironic.

"The most ironic thing is that you began as a man of the cloth," said Feldman.

Tonry was a Catholic seminarian for several years until he switched into law and later served as a state representative and congressman.

"You could have been a role model, you could have brought out the best in others," the judge said. "But here you stand in federal court for the second time."

"MOUNTAIN IN THE CITY" cameraman R. Allen *Bohley, left, prepares to film Chief Jake Swamp* of the Mohawk Nation and students of the Akwesasne Freedom School in key Tree Planting Ceremony sequence. The award-winning documentary, produced by staff of the New York State Legislative Commission on Solid Waste Management, was written and directed by Jack Wandell, narrated by the noted actor James Whitmore and features a guest appearance by legendary folksinger Pete Seeger.

Movie Review

"MOUNTAIN IN THE CITY"

A 52-minute documentary on New York State's solid waste disposal crisis, is a multi-leveled artistic triumph, surely a landmark work in the context of legislative auspices...Cameraman/editor Bohley's unwavering eagle-eye, never less than boldly selective, frames certain scenes with fellini-like surrealism. The start, kinetic imagery in one sequence, that of sanitation workers making their early-morning collection rounds, is particularly breath-taking in its impact. Writer/director Wandell, a former Anchorage drama director and broadcast journalist, deftly demonstrates that he well remembers the essential message learned while living for a decade in the great land, Alaska. That human beings are inescapably bound to the immutable law of nature. It is entirely appropriate, then, that this trail-blazing documentary, with it strong emphasis on recycling, concludes with a powerful montage highlighting Chief Jake Swamp and Native American children of the Mohawk Nation in a life-affirming tree-planting ceremony stressing universal peace and environmental harmony. What we witness is this symbolic denouncement, edited by R. Allen Bohley with sensitive craftsmanship, is an impassioned call to consciousness. After all, nuclear war would be the ultimate waste, and far too many people have forgotten the biblical admonition pertaining to recycling: beating our swords into plowshares. These traditional Indians, descendants of the first Americans, vividly remind us of what those seeking a purely technological salvation have hubristically rejected. 'T-M-I-T-C" cyclical in structure, points the way to the direction we must take to avoid ecological catastrophe...Asssemblyman Maurice Hinchey's occasional comments from the summit of Staten Island's 'Mount Trashmore,' The world's largest landfill, are factually trenchant and astutely presented. Hinchey...conveys a far-sightedness reminiscent of another eminent New Yorker, the late Senator Ernest Gruening...the noted Actor James Whitmore delivers his narration with utmost conviction and consummate professionalism. By way of a visual prologue, the world renowned folksinger Pete Seeger sounds just the right note in this spirited rendition of Bill Steele's satirical song, 'Gargage'.

—Ruben Gains, Alaska Poet Laureate, Anchorage Daily News Columnist, TV and radio personality.